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ART. I.—HURST'S HISTORY OF RATIONALISM.

History of Rationalism, embracing a Survey of the Present State of Protestant Theology: with an Appendix of Literature. By Rev. JOHN F. HURST, D.D. Second Edition. 8vo., pp. 623. New York: Carlton & Porter. 1866.

THE aim of this work is indicated by its twofold title. It is not simply a history of Rationalism, but also a survey of the state of Protestant theology. Had Dr. Hurst aimed simply to sketch the rise and progress of Rationalism, properly so called, his method would doubtless have been different, and many things now properly placed in his volume would have been excluded from it. The work might have gained in point of unity by this exclusion; but it would have lost in completeness and utility. As it stands, it is to be judged by its professed aim, as expressed in its title.

Rationalism properly and historically is the name of a movement in German theology in the eighteenth century. The essential spirit in this movement was that the human mind is the standard and measure of truth in religion, as in other things. It did not, in the beginning, deny Revelation, but held that Revelation must not only address itself to reason, but must submit to be judged by reason. Its professed aim, in fact, was to reconcile Revelation with science. Starting with the apparently harmless maxim that the Bible must be studied and interpreted on *rational* principles, it began its career by what

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seemed to be only a peculiar method of interpretation, namely, that of proceeding historically, and not dogmatically, in the exegesis of Scripture. Ernesti was no skeptic or infidel; he aimed, we have no doubt, to purify and elevate biblical criticism. We cannot say so much of Michaelis, whose culture, like his nature, was less elegant than Ernesti's, and who lacked the spirit of reverence almost wholly. But Michaelis was far from an absolute rejection of Scripture. Nor can even Semler be called an infidel. Had any of these forerunners of the modern pantheism been charged with discarding the Bible, they would have repelled the accusation indignantly.

"Because we love it," they said, "we are putting ourselves to all this trouble of elucidating it. It grieves us beyond measure to see how it has been suffering from the vagaries of weak minds. We are going to place it in the hands of impartial Reason; so that, for once at least, it may become plain to the masses. We will call in all the languages and sciences to aid us in exhuming its long-buried treasures, in order that the wayfaring man, though a fool, may appropriate them. And as to the Church, who would say aught against our venerable mother? We love her dearly. We confess, indeed, that we love the green fields and gray mountain-rocks better than her Sabbath services; nor do we have much respect for her Sabbath at all. But we cherish her memories, and are proud of her glory. Yet the people do not understand her mysteries well enough. They do not love her as much as we do. Therefore we will stir them up to the performance of long-neglected duties. They ignorantly cling too proudly to her forms and confessions. But we will aid them to behold her in a better light. We know the true path of her prosperity, for do you not see that we have been born and bred within her dear fold? Let everybody follow us. We will bring you into light."—Pp. 27, 28.

The movement of which we have spoken lay, it will be observed, entirely within the domain of theology, or rather of theologians. Men who absolutely rejected Christianity were not called Rationalists, but infidels, deists, or atheists. The starting point of the professed unbelievers, and, in fact, their whole line of thought, lay outside of the sphere of Christian ideas, while that of the Rationalists lay within it.

The primary and proper application, then, of the name Rationalist, is clear. It was, as we have said, the title given to certain theologians in the eighteenth century, who assumed to interpret Scripture in the light of reason, but who in reality placed reason above Scripture. The name soon came to be a

term of reproach; and that the more rapidly, as the progress of the new school of "theologians" toward downright infidelity became more and more obvious.

As to the original meaning and application of the term, Dr. Hurst quotes from Rückert, *Der Rationalismus*, a passage which has a force and patness not intended, perhaps, by its author:

What is Rationalism? We must try to get the meaning from the term itself. And what sort of a term is it? Barbarous enough! Its root is *ratio*, but it is directly from *rationalis* that the word in question is derived. Now this word is good enough in itself, for it signifies *what is conformable to reason, that which possesses the attributes and methods of reason*. Man is a rational animal, and it is his rationality that distinguishes him from all other animals. So much for this part of the word Rationalism. Now for the barbarous part of it, the -ism. This termination belongs to another language, the Greek -ισμός, and is derived from a verbal ending which cannot be expressed in Latin, namely—*ίζειν*. Now if we examine certain intransitive verbs, such as *μηδίζειν*, *λακωνίζειν*, *ρωμαϊζειν*, *αττικίζειν*, we shall find their common peculiarity is, that the persons meant are not the real persons which the words seem to signify, but only act in their capacity. Not a real Mede *μηδίζει*; no true Spartan *λακωνίζει*; and so of all the rest. But those Greeks who would rather belong to the Medes than be freemen, *act like Medes, would prefer to be under Median rule—μηδίζουσιν*. This -ισμός is a termination from this class of verbs, and is employed in reproach and not in praise. Hence *Rationalist* is a term of contempt, and means *not one who is really reasonable, but would like to pass for such*." Of course the doctor concludes that the word is a most flagrant and unrighteous misnomer; but we accept his philology, and return him our thanks for his etymological study.—P. 7.

Now it is clear that the principle of Rationalism tends naturally to the rejection of Christianity as an authoritative system of faith and morals. Yet to class all infidels as Rationalists, without discrimination, leads not only to historical confusion, but also to confusion of thought and argument. Mansel, in his *Limits of Religious Thought*, (Lect. 1,) defines Rationalism as "that system whose final test of truth is placed in the direct assent of the human consciousness, whether in the form of logical deduction, or moral judgment, or religious intuition, by whatever previous process those faculties may have been raised to their assumed dignity as arbitrators." He adds that "the Rationalist, as such, is not bound to maintain that a

divine revelation of religious truth is impossible, nor even to deny that it has actually been given. He may admit the existence of the revelation as a fact; he may acknowledge its utility as a temporary means of instruction for a ruder age; he may even accept certain portions as of universal and permanent authority. But he assigns to some superior tribunal the right of determining what is essential to religion and what is not. He claims for himself and his age the privilege of accepting or rejecting any given revelation, wholly or in part, according as it does or does not satisfy the conditions of some higher criterion to be supplied by the human consciousness."

Speaking generally, then, the Rationalist, in theology, is one who, professing to adhere to Christianity, yet receives the Christian Revelation only so far forth as it agrees with his own notions.

Historically, the development of this spirit, since its first decided manifestation in the eighteenth century, may be summed up as follows: The first declared aim of the Rationalists was to interpret the Bible, as has been said, on rational principles; and by this they really meant, to find nothing in the Scriptures beyond the scope of human reason. Not supposing the sacred writers to be impostors, nor denying the record to be a legitimate source of religious instruction, they sought to free it of everything supernatural. Gradually they came to regard it, not as a direct revelation from God, but as a product of the human mind under the general guidance of Divine Providence, but in no miraculous or supernatural way. The miracles of Scripture therefore had to be explained away; and this was done in any mode that the ingenuity or philosophy of the expositor might suggest. But even the most elastic exegesis would not explain every case; some parts of the narrative were stubbornly unyielding. For men who had gone so far, it was easy to go further; the text itself was attacked; this passage was held to be doubtful; that was corrupt; a third was spurious. Still, the Rationalists agreed with the orthodox Supernaturalists in admitting that there was at bottom a basis of substantial truth in the records. The admission was a fatal one. It was soon shown that the vaunted "criticism" of the Rationalists was not only rash, but arbitrary and absurd; that the chief objections which it brought against the Gospel history

were as old as Porphyry, or, at least, as the English Deists, and had been refuted again and again; that the errors of interpretation into which the olden expositors had fallen might be avoided without touching the truth and inspiration of the Evangelists; and, in a word, that there could be no medium between open infidelity and the admission of a supernatural revelation. It was at this point that Strauss brought out his mythical theory. His book gave the *coup de grace* to Rationalism, properly so called, by its masterly exposure of the paltriness of the so-called rationalistic criticism in its application to the text and interpretation of Scripture. Strauss drove the old Rationalism out of the field, to make way for his myths; Neander, Ebrard and others, in turn, exploded the myths; so that nothing remained but a return to honest, candid, and *believing* criticism.

The object of the work before us is to unfold at length the history which we have thus summarily sketched. But Dr. Hurst's field has necessarily been widened still further by the bearings of Rationalism proper upon infidelity on the one hand, and upon orthodox theology on the other. The theological Rationalists are not the only class of writers and thinkers who claim to obey reason, and reason only, as the supreme guide. The principle of the absolute supremacy of the natural faculties of man is common to all classes of infidels. They all agree that truth, so far as man is capable of reaching truth, can be reached by unassisted reason. Moreover, whatever may be their differences of opinion as to the substantial value and authority of Christianity, they all agree in the doctrine that Christianity is to be judged by reason, the ultimate test of religious truth, as well as of all other truth. In this view Semler and Renan, Bretschneider and Comte, though wide as the poles asunder in many respects, may be classed together, in a general way, as Rationalists.

But the influence of the Rationalistic method has been felt not merely in the schools of unbelief, but also within the domain of orthodox Christianity. The strifes and storms of the eighteenth century left their mark upon theology, especially on the Continent of Europe, for good as well as for evil. The enthusiasm of reason, as Jacobi aptly styled the spirit of Rationalism, generated naturally a new enthusiasm of faith

on the part of true believers. The Rationalists, moreover, brought a most acute and industrious, if not always fair criticism to bear upon the Christian records, and they made a fresh study of those records an imperative duty for the advocates of the faith, who burnished their weapons for the struggle, and often found it necessary, in the course of the fight, to make new systems both of attack and of defense. It was discovered, also, that the question in dispute was the fundamental one whether, after all, there be such a thing as practical religion or no. As Neander happily puts the issue, it lay "in opposite views of the relation of God to the world, of the personality of spirit, of the nature of sin, and of the relation between this world and the next. The real controversy does not lie between an old and a new view of Christianity, but between Christianity and a human invention directly opposed to it. It is nothing less than a struggle between Christian theism and a system of world- and self-deification. This system had to uphold itself, by a relative historical necessity, in theological and philosophical rationalism, in order to be overthrown by the power of Christian truth in the natural progress of life and thought."*

These considerations show the fitness of the double title which Dr. Hurst has prefixed to his work. That title binds him to trace the origin of Rationalism; to follow its progress, marking its steps of development and degeneration; and to show its results within the whole field of theology. We shall follow his footsteps so far as to develope his method of procedure.

After an introduction giving various definitions and descriptions of Rationalism and of the various classes of Rationalists, he gives a rapid sketch of the controversial period in German theology, succeeding the Reformation, and of its unhappy effects in the general decay of vital religion in the following century, through the petrification, so to speak, of the living doctrines of the Reformation into mere intellectual formulas. This is followed by a brief history of the Pietistic reaction against dry and lifeless orthodoxy; of its spiritual and philanthropic triumphs, and of the causes of its decline. These last are summed up as follows:

*Neander's *Life of Christ*, preface.

Pietism lacked a homogeneous race of teachers. Here lay the secret of its overthrow. Had the founders been succeeded by men of much the same spirit, and equally strong intellect, its existence would have been guaranteed, as far as anything religious can be promised in a country where there is a State Church to control the individual conscience. The great mistake of Lutheranism was in failing to adopt it as its child. The skeptical germ which soon afterward took root, gave evidence that it could prove its overthrow for a time, at least; but the evils of Rationalism were partially anticipated by the practical teachings of the Pietists. Rationalism in Germany, without Pietism as its forerunner, would have been fatal for centuries. But the relation of these tendencies, so plainly seen in the ecclesiastical history of Germany, is one of long standing. From the days of Neo-Platonism to the present they have existed, the good to balance the evil, Faith to limit Reason. They have been called by different names; but Christianity could little afford to do without it or its equivalent, in the past; and the Church of the Future will still cling as tenaciously and fondly to it or to its representative.—P. 102.

The next chapter treats of the philosophy of Wolf, and of the importation of English and French Deism into Germany. The spirit of the age found its representative man in Frederick II., so-called the Great, king of Prussia.

The Deism of France was now a coadjutor with that of England in the devastation of Germany. The throne of Frederick II. was the exponent and defender of the hollow creed. The military successes of that king gave him an authority that few monarchs have been able to wield, while his well-known literary taste and capacity enlisted the admiration of men of culture throughout the Continent. Born to bear the sword, he surprised his subjects by the same felicity in the use of the pen; and the man who could leave to his successors a treasury with a surplus of seventy-two millions of thalers, an army of two hundred and twenty thousand men, a kingdom increased by twenty-nine thousand square miles, and a people grown since his accession from two millions to thrice that number, was not a king who could be without great moral weight among his own subjects. And it was known that he was a skeptic, for he made no secret of it. No traces of the old Pietism of his harsh father were visible in the son. Gathering around him such men as Voltaire, La Mettrie, Maupertuis, and others whom his gold could attach to him, he was the same king in faith and literature that he was in politics. Claiming to be a Deist, it is probable that he was a very liberal one. It is more than likely that he was truthful in his description of himself when he wrote to d'Alembert that he had never lived under the same roof with religion. He claimed for his meanest subjects the right to serve God in their own way; but all the power of his example was at work in drawing the people from the old faith. He hesitated not

to supplant evangelical professors and pastors by free-thinkers, and at any time to bring ridicule on any religious fact or custom. That thin-visaged man in top boots and cocked hat, surrounded by his infidels and his dogs at Sans Souci, dictated faith to Berlin and to Europe. He would have no one within the sunshine of royalty whom he could not use as he wished; and just as soon as Voltaire would be himself he became disgraced. But Frederick lived to see the day when insubordination sprang up in his army, and in many departments of public life. It came from the abnegation of evangelical faith. And it is no wonder that when the old king saw the disastrous effects of his own theories upon his subjects, he said he would willingly give his best battle to place his people where he found them at his father's death. But the seed had been sown, and Prussia was destined to be only a part of the harvest-field of tares.—Pp. 122-124.

The general ferment of the intellect of the age affected, of course, the spirit of theology and the life of the Church. The period from 1750 to 1810 is fixed by our author as the limit of the range of the "destructive" theological Rationalism, beginning with Semler (born 1725, died 1791) and ending with Schleiermacher, (born 1768, died 1834,) who, in fact, though to a certain extent unconsciously, inaugurated the renovation of the theology of belief. This part of the work is, perhaps, more carefully elaborated than any other. Its substance may be summed up as follows:

The old systematic theology, undermined both by Pietism and Deism, had lost its hold upon the Church. The revival of criticism brought new principles and methods to bear both upon the text of Scripture and upon its interpretation. The brilliant scholarship of Ernesti, and the rugged but yet masterly studies of Michaelis, applied to both the Old and the New Testaments, dissipated many superstitions, made the examination of the text a simple question of criticism, and established the doctrine that the words of the Bible, like the words of any other book, are to be interpreted according to the fundamental laws of language and of history. But it was with Semler, and that too in the University of Halle, the ancient seat of Pietism and the recognized fountain of spiritual religion, that the modern theological Rationalism openly took its rise. Semler was bred a Pietist, and his early religious experience was a remarkable one. He tells us that even in his boyhood, tortured and torn by doubt and struggle, he often went out at night upon the

great square in front of the orphan school, and cried, in the bitterness of his soul, "O that I were but a piece of wood or a lump of ice." He seems to have quieted his mental struggles by adopting the distinction between personal religion and scientific theology. "He believed that a man might be a true Christian in heart, and yet not receive with the understanding all the doctrines which are revealed to the intellect."* This distinction had been made by the Pietists, but in a very different sense, and with very different immediate results. Yet it was one of the mistakes which caused the decay of Pietism and the rapid rise of Rationalism. To disparage the intellect is a temptation to which men of earnest religious life are constantly prone. But the intellect of man is given him by God, as well as the heart. True consecration commands the culture and devotion of the mind as well as of the heart. There is no opposition between true knowledge and true religion; it is only science "falsely so called—it is only man's wisdom," which is not true wisdom—that is the object of Paul's reprobation. Now Semler held fast, in feeling at least, and to a certain extent in practice, the experimental religion of the Pietists; but, on the other hand, so far from disparaging the intellect, he gave it absolute supremacy in what he called its proper sphere. His own mind was critical, not constructive; and almost all his work as professor and writer was therefore destructive work. His criticism was incomplete, hasty, and reckless. His studies of the canon ended in the rejection of several books of the Old Testament whose authenticity is now, after the additional criticism of a century, admitted even by professed Rationalists. His theory of "accommodation" was held at the time to be a brilliant stroke of talent; but it has no place now in the schools. That his influence upon the theology of his age was very great is undeniable; but the only real and permanent service which he rendered to the science was his opening up the new field of the history of theology, of which branch he may be called, in a practical sense, the founder. Dr. Hurst sums up the results of Semler's work as follows:

Semler was not the founder of a school, for he advanced no elaborate system and possessed no organizing power. Great as

* Hagenbach, *German Rationalism*, N. Y., 1865, p. 78.

were the results of his labors, no one was more surprised at them than himself. Two or three immediate disciples, who had heard him lecture, were enamored of his theories; but as they were men of moderate capacity their activity produced no permanent effect upon the public mind. It was in another respect that he was mighty. Some of his contemporaries who taught in other universities seized upon his tenets and began to propagate them vigorously. They made great capital out of them for themselves. Semler invaded and overthrew what was left of the popular faith in inspiration after the labors of Wolf, but here he stopped. His adherents and imitators commenced with his abnegation of inspiration, and made it the preparatory step for their attempted annihilation of revelation itself. Soon the theological press teemed with blasphemous publications against the Scriptures; and men of all the schools of learning gave themselves to the work of instruction. Göttingen, Jena, Helmstedt, and Frankfort-on-the-Oder were no longer schools of prophets, but of Rationalists and Illuminists.—P. 137.

The next prominent figure in Dr. Hurst's picture is Lessing, (born 1729, died 1783.) While in charge of the great Ducal library at Wolfenbüttel, he published (1774-1778) certain so-called *Fragments*, professedly found in manuscript in the library, but now known to have been the work of Professor Reimarus, in which the principles of the English Deism were substantially taught. The fundamental thought of the book is, that the convictions of Christians as to the truth of their religion are of no more value than those of Mohammedans and Jews, unless those convictions rest on a free and unprejudiced use of reason. The "Fragments" are not written loosely or flippantly, but are full of acute and subtle thought, expressed with clearness and earnestness.

The effect of the work was electrical; the theology of the age, both Rationalistic and Christian, seemed to spring into new life in a moment. The "Fragments" were answered from the press in journals and pamphlets; and the pulpits soon rang out from one end of Germany to the other. Lessing declared that his object in publishing them was to stir up the public mind, and to put an end to the stagnation of theology. If this were his real purpose, he gained it most effectually. His brilliant literary career consisted of a series of "awakening" appeals to the intellect of Germany; and the modern German literature owes its form and pressure more perhaps to him, than to any other writer of the eighteenth century. But the effect

of his varied and wonderful literary labors on the Christianity of his age was, on the whole, disastrous. What Emerson has been to the youth of New England in the nineteenth century, that Lessing was to the German mind of the eighteenth. The literature which grew up under Lessing's reign, and which was imbued with his spirit, was, in the main, a rationalist if not an infidel literature.

What Lessing did for the literature of the age, Kant accomplished for its philosophy. He wrought a change in that domain which not only affected the current of philosophy in Germany, but also gave tone and tendency to modern thought throughout Europe.

As Descartes had broken up the scholastic philosophy by considering man apart from his experience, so Kant now gave the death-blow to the philosophy of Protestant Germany by looking at the mind apart from its speculations. "The moral effect of his philosophy," says Mr. Farrar, "was to expel the French Materialism and Illuminism, and to give depth to the moral perceptions; its religious effect was to strengthen the appeal to reason and the moral judgment as the test of religious truth; to render miraculous communication of moral instruction useless, if not absurd; and to reawaken the attempt which had been laid aside since the Wolfian philosophy, of endeavoring to find a philosophy of religion."—P. 162.

The critical philosophy of Kant led inevitably to a denial of the supernatural. One of its results was the sharp distinction, in the theology of Germany, between Rationalism, that is, the admission of revelation as possible, along with the principle of the supremacy of reason: Naturalism, that is, the denial of any possible truth (for man) above and beyond nature, and hence the denial of the fact and even of the possibility of divine revelation to man; and Supernaturalism, which maintains revelation as a valid and necessary source of religious knowledge. Kant did not in terms reject Christianity. On the contrary, he bowed reverently before the name of Christ, and spoke of himself, when some of his idolatrous disciples compared him with the Saviour, "as a bungler, who only sought, according to the best of his capacity, to interpret Christ."* He held fast the fundamental doctrines of all religion—God, immortality, and retribution—but held them

* Varowski, *Life of Kant*, cited by Hagenbach, *History of Rationalism*, p. 225.

only as demands of the practical or moral reason, not as truths of the intellect or pure reason. Indeed, by confining human thought between the limits of space and time, he necessarily excluded all the great problems of man's nature and destiny from the range of the intellect. In his denial of the capacity of reason to comprehend divine things, he approached to the position of the Pietists, and indeed to that of the orthodox of all ages. But the Church, recognizing the feebleness of reason, has always gone directly to revelation for light upon the tremendous questions which reason cannot solve, but which at the same time reason cannot put aside. Kant's fundamental principle, on the other hand, makes even the recognition of a supernatural revelation impossible to man. He proved that reason is insufficient; but he did not draw the inference (which the Church has always drawn) that revelation is therefore necessary. The natural consequence followed: while a few Kantians, such as Storr and Reinhard, held Kant's doctrine along with the belief in revelation, the bulk of his disciples became Rationalists, and some of them even avowed infidels.

The course of German philosophy from Kant to Hegel is not treated by Dr. Hurst with sufficient fullness or clearness. We have not succeeded in gathering from the few pages he devotes to the subject, a definite idea of the effect of this philosophical movement upon theology. We hope that in future editions of the work he will recast this portion of it carefully.

His treatment of the literary influences of the time is far more satisfactory. His sketches of Herder, Schiller, and Goethe, (in the seventh chapter,) though brief, are spirited, and bring out well the points at which their influence impressed theology. The Rationalistic scheme of popular education, first fully set in motion by Basedow, and under which a whole generation of German children were trained, is clearly set forth, both as to its methods and its results. This procedure seemed to crown the triumph of Rationalism; if the youth of the land were trained, not in the blind beliefs of the ages of faith, but in the bold exercise of their natural faculties, and so fully imbued with the spirit of the "age of reason," the battle might be considered gained. Dr. Hurst gives an

example of the kind of instruction by which the German boys and girls of the latter third of the eighteenth century and the beginning of the nineteenth were edified, in an extract from Becker's *Universal History for the Young*, of which a second edition was issued at Berlin in 1806.

Speaking of the person and character of Christ, the author says: "Jesus probably got the first notion of his undertaking from being a friend of John, and going often to his father's, who was a priest; and from the Gospel it appears that the sight of feasts and of the crowd of worshipers had a great effect upon him. It is doubtful whether Jesus and John were sent into Egypt for their education, or were taught by the Essenes, and then sent into Palestine as ambassadors of that sect, with secret support and according to arranged plan. . . . The indications of the Messiah in the Old Testament had produced great effect on Jesus and John, who were both hot-heads, such as destiny raises for some great purpose. We are in danger, therefore, of judging them unjustly, especially from the great mixture of high and low, clear and obscure, in them."—P. 190.

But Rationalism, not content with its mastery of the philosophy, the literature, the theology, and the education of the age, undertook also to reform the worship of the common people, by corrupting the very hymns in which they praised God in the great congregation. Church dignitaries, superintendents, and court preachers joined in this vandal work. The old and precious strains in which the Church had embodied her love for the person of Christ, and her trust in his redemption, were despoiled of all their inspiration. Even the music, which had so long been the medium in which the eternal harmonies of divine truth had found utterance in sound, was not spared; the old chorals were either altered or driven out to make way for more "temperate" strains, or for passages borrowed from secular music. "The masses began to sing less; and the period of coldest skepticism in Germany, like similar conditions in other lands, was the season when the congregations, the common people, and the children sang least, and most drowsily."

The first decade of the nineteenth century saw two apparent triumphs in Germany: one, the triumph of Rationalism over Supernaturalism in the field of thought; the other, the triumph of France in the field of political power. Both victories seemed to be assured. If any one had predicted,

after the battle of Jena, in 1806, that within a decade Germany should have driven out the French and taken back her ancient faith in Christ, he would have been held simply for a dreamer. Yet the seeds of decay were planted, from the beginning, both in the empire of Napoleon and in the empire of Rationalism. Both were temporary phenomena—necessary, doubtless, to the progress of humanity, but yet essentially ephemeral.

In the sphere of philosophy, Fichte, beginning with Kantism, passed through extreme idealism to practical realism. The sorrows and the shame of his native land, trodden under foot by the invader, pierced his breast. In 1807-8 he delivered in Berlin, amid the very braying of French trumpets, his *Reden an die Deutschen*, (Addresses to the Germans.) Again, in 1813, he lectured *Ueber den Begriff des wahren Kriegs*, (On the Idea of a true War.) These fiery appeals stirred the heart of Germany, and contributed greatly to the overthrow of Napoleon.

This period of storm purified the atmosphere both of philosophy and theology. In the midst of it appeared the noblest figure (except Neander's) in modern German theology. To Schleiermacher (born 1768, died 1834) is unquestionably due the revival of spiritual religion in Germany; and Dr. Hurst does not fail to render him due honor. Speaking of his *Discourses on Religion*, (1799,) Dr. Hurst remarks that

There were multitudes of the educated and cultivated throughout the land who, having become unfriendly to Christianity through the persistence of the Rationalists, were equally indisposed to be satisfied with a mere destructive theology. Something positive was what they wanted; hence the great service of Schleiermacher in directing them to Christianity as the great sun in the heavens, and then to the heart as the organ able to behold the light. His labor was inestimably valuable. His utterances were full of the enthusiasm of youth, and, years later, he became so dissatisfied with the work, that he said it had grown strange even to himself. As if over-careful of his reputation, to a subsequent edition he appended large explanatory notes, in order to harmonize his recent with his former views. It would have been more becoming the mature man to leave those earnest appeals to reap their own reward. The times had changed; and the necessity which had first called forth his appeal to the idolaters of doubt was sufficient apology. Schleiermacher wrote other works, of which he and his disciples were much prouder; but we

doubt if he ever issued one more befitting the class addressed, or followed with more beneficial results. Since his pen has been stopped by death, those very discourses have led many a skeptic in from the cold storm which beat about him, and given him a place at the warm, cheerful fireside of Christian faith.—Pp. 227, 228.

The twenty years that followed the publication of Schleiermacher's *Discourses* included the war of liberation and the overthrow of French dominion in the political sphere; the development of the speculative school in philosophy, proceeding from Fichte through Schelling and Hegel, demonstrating the shallowness of Rationalism and empiricism; and the fair opening of the great battle between Rationalism and supernaturalism, in which, as in all the strifes in which Christianity has been arrayed against infidelity, from the time of Celsus until now, truth has vindicated her supremacy. In all this period Schleiermacher is a central figure in the strife: easily pre-eminent as philosopher, theologian, and preacher. Educated among the Moravians, his own religious convictions were profound; his sense of the need of personal piety was absorbing; his belief in the divinity of Christianity was supreme. He was, at the same time, intellectually, one of the most highly gifted men of his age; and his intellectual activity has rarely been rivaled in any age. Uniting the keenest dialectic power with a discursive faculty and a power of imagination that might almost class him among great poets, he found no department of human knowledge alien to his tastes or inaccessible to his capacity. His studies ranged not merely over the whole field of theology, but penetrated the deepest recesses of ancient as well as of modern philosophy; and with these pursuits he combined scientific philology and the highest walks of art and taste. In each of these he was not a mere student, or amateur, but a master, and acknowledged as such by those whom all the world recognizes as masters in their respective branches. He was a man, at the same time, whose power of will, and whose moral and social qualities commanded the reverence and the love of all who shared his intimacy. With all this his bodily frame was feeble and delicate, yet his royal soul so ruled and inspired it that labors which would wear out the strongest of other men,

seemed to sit lightly on him, frail as his organization was. In his theological opinions he was, indeed, in many respects, far away from what we hold to be the true line of Christian belief; yet the man who, in the midst of infidels all his life, so strenuously upheld salvation through Christ as the real and essential central-point of the Gospel; the man who, in his dying hours, declared that his hope and his faith rested securely on the "atoning death of Jesus Christ, his body, and his blood"—could not but belong to the "fellowship of the saints."

Attempts were made, by the so-called *mediation* divines, to reconcile Rationalism with orthodoxy; and this movement received new impetus from the union of the Lutheran and Reformed Churches of Prussia, under Frederick William III., in 1817. But these attempts, laudable as they were, failed one after another; the two systems were radically antagonistic; one or the other must reign supreme. This result had been already pretty clearly discerned, when, in 1821, Schleiermacher published his *Christliche Glaube*, (System of Christian Doctrine,) a work which was the culmination of the so-called mediation-theology, but at the same time was the beginning of a new era of religious thought. It demonstrated that religion is an essential thing to man, and that it is a life of the heart, independent of all philosophy. But yet Schleiermacher seized but half the truth; religion concerns the whole man, not merely the sensibilities; it is the life of man, with all its capacities of willing, thinking, imagining, as well as of suffering and feeling. What is *true* in religion must be true for all men, and must therefore stand the test of thought as well as of feeling. It is the old story of the divorce of faith from knowledge, under a new form. Dr. Hurst, while doing ample justice to the splendid gifts of Schleiermacher, and his great services to theology, does not fail to note his grave errors with regard to inspiration, the Trinity, and other doctrines. Nevertheless he cites with approval the words in which Neander announced the death of Schleiermacher: "We have just lost a man from whom will be dated a new era in the history of theology." That era is the transition from the negative and destructive tendency of Rationalism to the positive Christian theology, now in process of reconstruction.

One of the chief actors in this reconstruction was Neander, the noblest figure in modern theology, who was himself first brought to Christ by the reading of Schleiermacher's *Discourses on Religion*, but whose theology far transcended that of his master, in point of clearness, definiteness, and scriptural character, although it, too, bears the marks of the period of storm and strife in which it was developed. But we have not space to dwell upon his share in the work of renovation, nor upon the process itself. It must suffice for us to say, in brief, that the supremacy of Rationalism as a *doctrine* was overthrown by the labors of Schleiermacher and his school. Exegetical Rationalism, however, still lived, even within that school, as well as without it. The crisis for that form of error arrived in 1835, with the publication of Strauss's *Life of Jesus*. Two things of great moment for modern Christianity were accomplished by that book, and by the studies to which it gave rise. First, the old exegetical Rationalism (such as that of Eichhorn and Paulus) was completely driven from the field of theology; and secondly, the critical study of the Gospel history was entered upon anew, with better aims, better apparatus, and more complete results than ever before. The efforts of the Tübingen school to recover the ground lost after 1835 have been tremendous; but even the vast scholarship and subtle critical faculty of Baur and his coadjutors have failed to shake the credit of the Gospels, or to gain currency for any other theory of the origin of Christianity, than that drawn by the Church in all ages from the Gospels considered as an authentic and inspired record. The old Rationalism of Germany has, by its own natural development, passed into Pantheism and Atheism. Here its history proper comes to an end; and accordingly Dr. Hurst's remaining chapters on this part of his subject are occupied, more gratefully, with an exhibition of the doctrines, labors, and prospects of the present evangelical school of Germany, and with the practical movements indicating and springing from new religious life, such as schools, hospitals, and missions.

Our rapid sketch has sufficiently indicated our author's method. It is substantially the same as that adopted by Saintes in his *Histoire du Rationalisme*, and by Hagenbach in his *Kirchengeschichte d. 18 und 19 Jahrhunderts*. Both of

these writers, as well as our author, trace the genesis of German Rationalism from the rigid orthodoxy of the sixteenth and seventeenth centuries, through the career of the Wolfian philosophy, there action from both in Mysticism and Pietism, and the influence of English and French Deism, to the Rationalism of the eighteenth century. Dr. Hurst is therefore in very good company. Yet we think his work would have gained in clearness had he more nearly followed the method of Kahnis in his *German Protestantism*. That writer begins with a sketch of the history of the modern philosophy known in Germany as the philosophy of "enlightenment," or "Illuminism," (so called from its formal principle, namely, that clearness is the rule and criterion of truth,) from Descartes, its so-called founder, down to its culmination and overthrow in Kant and the subjective idealists. This philosophy gave birth to an "enlightened" theology, that is, the so-called Rationalistic theology, which is the second topic in Kahnis's division; while the renovation of theology constitutes its third and concluding part. This method not only allows, but demands, a fuller development than Dr. Hurst has given of the philosophical systems which gave rise to the critical and theological Rationalism of Germany.

Thus far we have accompanied our author only over the field of German Rationalism. We cannot dwell at the same length upon his excellent chapters on Holland, France, and England, although it is perhaps in these that the merits of his book are most conspicuous. The chapters on Holland are particularly worthy of commendation, as throwing a flood of light upon the movement of theology in a country whose modern literature is very little studied by the rest of the world. In the days when Latin was the common language of European scholarship, the names of the great Dutch professors were household words in other lands; but now, as few men out of Holland read Dutch, the names of Van Os, Capadose, and Van Prinsterer come to us with all the charm of new discoveries. Our readers could nowhere find in small compass, so great an amount of information about the new theological school of Holland, and the great controversy between orthodoxy and Rationalism now pending in that country, as

in Dr. Hurst's fifteenth chapter. The sketch of French Rationalism is not so thoroughly worked out as that of Holland; yet it gives us a series of vivid sketches of the great leaders of the modern critical school—Réville, Scherer, Renan, and others—on the one hand, and of the brilliant writers of the Evangelical school, such as Pressensé and Guizot, on the other.

Dr. Hurst devotes several chapters to the history of Rationalism in England. Here he comes upon ground more difficult, perhaps, than any other in his book, because the movement is chiefly one of our own time, and is, in fact, still in process of development. It is easier to describe the battles of the last century than of the present. But the difficulties of the task have been largely overcome by Dr. Hurst's patient and persevering labors.

The present condition of Anglican theology is an illustration of intellectual repayment. Two centuries ago England gave Deism to Germany, and the latter country is now paying back the debt with compound interest. After the Revolution of 1789, and the brilliant ascendancy of Napoleon Bonaparte, the French spirit rapidly lost its hold upon the English mind. But there immediately arose a disposition to consult German theology and philosophy. English students frequented the German universities, and the works of the leading thinkers of Berlin, Heidelberg, and Halle were on sale in the bookstores of London. The intimate relations of the royal family of England to Germany, together with the alliance between the German States and Great Britain for the arrest of French arms, increased the tendency until it assumed importance and power. The fruit was first visible in the application of German Rationalism and philosophy to English theology. When Coleridge came from the fatherland with a new system of opinions, he felt as proud of his good fortune as Columbus did on laying a continent at his sovereign's feet. Ever since that profound thinker assumed a fixed position, a reaction against orthodoxy has been progressing in the Established Church. There are reasons why the slow but effectual introduction of German Rationalism has been taking place imperceptibly.—Pp. 453, 454.

Dividing English Rationalism into three departments—philosophical, literary, and critical—Dr. Hurst finds the modern origin of the first in Samuel Taylor Coleridge. In this he agrees with Mr. Rigg, whose *Modern Anglican Theology* gives the best view of the theological philosophy of Coleridge, and of its influence upon religious thought in England, that we

know of.* The parentage of literary Rationalism in England is attributed by our author to Thomas Carlyle; while the critical Rationalism of the *Essays and Reviews* is a recent but inevitable fruit of the seed planted by the transcendentalists of the Coleridgean school. The culmination of this so-called criticism has already arrived in Colenso, of whose singular episcopal career Dr. Hurst gives a copious sketch. This is, followed by a very valuable chapter on the present state of parties in the Church of England. The Low Church still includes the larger part of the Evangelical clergy; but it has passed its prime, and shows obvious signs of division and decay. The High Church includes the old normal Churchman, or Anglican as he learned in the last decade to call himself; the Romanizing Churchman, or Puseyite; and the indifferent or political Churchman. The Broad Church includes, first, the active and energetic class of writers and preachers of whom Arnold of Rugby was the type, called by Dr. Hurst the First Broad Church; secondly, the avowed Rationalists of the *Essays and Reviews*, named the Second Broad Church; and thirdly, a class of hangers on who belong to the school by accident of place or circumstances. The eighteen thousand working clergymen of the Church of England are supposed to be distributed in the proportion given in the following table, which Dr. Hurst makes up from data authorized by Conybeare and Dean Stanley:

High Church.	{ Normal Type—Anglican.....	3,600
	{ Exaggerated Type—Tractarian.....	1,000
	{ Stagnant Type—High and Dry.....	2,500
Low Church.	{ Normal Type—Evangelical.....	3,500
	{ Exaggerated Type—Recordite.....	2,600
	{ Stagnant Type—Low and Slow.....	700
Broad Church.	{ Normal Type—Theoretical and Anti-Theoretical.....	3,100
	{ Exaggerated Type—Extreme Rationalists.....	300
	{ Stagnant Type.....	700

Our limits allow of nothing more than a glance at Dr. Hurst's final chapters, which treat of the rise and progress of Rationalism in America. He finds the movement chiefly within the sphere of Unitarianism, in which its extreme positions are to be found in Channing, nearly allied to orthodoxy, on the one hand; and in Theodore Parker, denying that Christianity is the absolute religion, on the other. As to the power and prev-

* The substance of this book first appeared in a series of able papers furnished by Dr. Rigg for the pages of this Review.

alence of Rationalism in this country, he concludes, that while the movement has not yet penetrated the general life of theology or of the people, there is yet enough of force and vitality in it to arrest the attention and awaken the activity of the Church. Speaking of the efforts of the Rationalists to diffuse their principles in the current literature of the day, and even in books for children, he says:

Their predecessors in Europe sought to make children ashamed of the old truths, by casting sarcasm on the strong faith and evangelical piety of the forefathers. They then aimed to show that the Church and theology are altogether behind the age, and that science and art are advancing with a rapidity which must leave all dogmatism and authority far behind. They afterward examined the Scriptures by the light of reason alone, and, by this idea, deluded multitudes of the young and inexperienced into the darkness and doubt which were never removed. This last effort may be the next one to which American Rationalism will address itself. The Church in this country has partaken of the pride awakened by our unexampled national prosperity; and many of her noblest sons had well-nigh come to the conclusion, before the outbreak of the late civil war, that she must inevitably prosper, simply because of the remarkable temporal blessings which God had lavishly given. But without faith nothing can be accomplished, and three decades may be sufficient to so change the whole aspect of our religious life that the Church may become thoroughly Rationalistic; her sanctuaries frequented, and her posts of honor occupied, by the worshipers of reason. The fidelity of the past will not be able to meet the emergency of the present. The Church in the wilderness was not permitted to lay up manna in advance. Our civilization is undergoing a complete revolution. The field is newly plowed by the events of the last few years, and it becomes the Church to scatter the seeds of truth with an unsparing hand. If this land is to be blessed with pure faith, as in past years, a faith strong enough to repel every blow of skepticism, to the Church, as an instrument, and not to our natural growth, shall be attributed this popular prosperity. If we would secure for future years an uncorrupted faith, the enactment of pure laws, the introduction of the gospel into every social class, an increased enthusiasm in missionary labors, the intense union of all parts of our country, and the united progress of piety and theological science, the duty of the present hour must be discharged.—Pp. 575, 576.

We must not omit mention of the valuable *Appendix of Literature* at the close of the volume, in which Dr. Hurst gives a copious list of modern writers on both sides of the Rationalistic controversy. It manifests not only the industry of the author,

but also great accuracy and extent of information on the literature of the subject. Nowhere else can so copious and complete a bibliography of Rationalism be found.

Our survey of Dr. Hurst's volume suffices to show that it is a work of great value, and also that it is very timely. It treats the history of Rationalism with a fullness and completeness rivaled by no other English writer, and evinces industrious and extended research and copious learning. It gives a map of the field of free thought in the present age, showing fairly its length and breadth, where it trenches on the domain of faith, and where it reaches into the dark territory of unbelief. For ordinary readers it contains all the information on the subject they will be likely to need; and for theological students it is an excellent introduction and guide to the study of modern aberrations. A few thoughts suggested by the book will close this paper.

1. The antichristian school of modern thought is called Rationalistic. But this does not imply that Christianity either ignores or disparages reason. Man is a rational animal; and revelation presupposes reason. In fact revelation to man is impossible if man has not a reasoning faculty to which it can be directed. Having this endowment of reason man must use it. It is the greatest gift of God to man within the sphere of nature; as revelation is the greatest gift of God to man within the sphere of grace. The infidel could seek no greater triumph than the admission on the part of Christians that man must forego his reason in order to accept revelation. To dis sever faith from reason, or to set the one over against the other in hopeless antagonism, is really the aim of all un-Christian philosophy. It was with no view to strengthen faith that Hume ended his *Essay on Miracles*, by saying that those who undertake a rational defense of Christianity are "either dangerous friends or disguised enemies;" adding the disingenuous sneer that "our most holy religion is founded on faith, not on reason: mere reason is insufficient to convince us of its veracity." It is precisely the first task of reason to examine the evidences of the "veracity" of our religion. It is the glory of Christianity that "the whole of its religion is a reasonable service." After the verification of the evidences of Christianity, reason has the further task of apprehending

and connecting the truths given by Revelation; and this is the function of theology, as a science. Mansel, who really means to defend Revelation, does it the greatest disservice, in our judgment, by his assertion, that the use of reason in the exposition and defense of Revelation is dogmatism. He further asserts, in the very spirit of philosophical skepticism, that reason is no more competent to discern the bearings and relations of spiritual truths than to sit in judgment upon the ideas of Revelation themselves. Clearly, if this be true, theology, as a science, is impossible. The fullest use and the highest culture of reason is not only compatible with the Christian mode of thought, but is in fact imperatively commanded by it.

2. It is not wise, in the defense of Christian truth, to abridge the domain of reason, or to stigmatize its highest exercise, if kept within its proper domain, as Rationalism, in the bad sense which that word has acquired. It is as bad in policy as in criticism, to call Neander, for instance, or the author of *Ecce Homo*, Rationalists. The name should be applied only to those who apply reason to the criticism of Revelation in an unfriendly way and for hostile purposes. When a young student in a Romanist theological seminary begins to question any point of dogma, say transubstantiation, his tutor or confessor will promptly warn him against Rationalism. Theology is a science; and science is the work of human reason. The difference between the Rationalist and the believer lies more in the material upon which reason is to work, and in the limits of its field of operation, than in any use of reason itself. The orthodox doctrine is, that both in philosophy and theology the *first truths* are given, and that reason alone could never find them; the Rationalist asserts that a complete system of truth, or all the truth that man is capable of knowing, can be found by unassisted reason. It was Herbert of Cherbury who laid down the principle of the sufficiency of our natural faculties to form a religion for ourselves; and this is, really, the fundamental principle of infidelity. One of the chief tasks of Christian apologetics is to show that this principle is itself irrational.

3. The immediate issue of our times is that of the Person of Christ. All the questions of the older Deistic and Ration-

alistic controversies, such as the integrity of the Scriptures, the nature of inspiration, the possibility of miracles, etc., were but preliminary skirmishes before the close grapple at the main position of the battle-field. The Person of Christ is the very heart and center of the Christian system; it is fitting and necessary, therefore, that it should be the final center of the conflict between faith and unbelief. So long as the majestic figure of the perfect Man, the Son of God, remains, in its ineffable grandeur, at the head of the march of humanity, so long is Christianity master of the intellect, as well as of the heart of the human race. The old infidelity sought to deny the life of Christ entirely. On the failure of this attack the plan of the battle was changed, and instead of denying the historical character of Christ, the Rationalists simply sought to disenchant it by bringing its divine lineaments down to the ordinary forms of nature, or throwing them back into the dusky regions of mythology. Within the present age we have seen this effort also fail; and now the latest aim is to *explain* the grand life which could not be ignored, and cannot be degraded or disparaged. The great task of Christian theology therefore, in our time, is to set forth the Person of Christ, historically, so as to satisfy the intellectual as well as the moral demands of the age. The work has been well begun by Neander, Ullmann, and Lange in Germany, and by Pressensé in France; while in England, the author of *Ecce Homo* has furnished a fragmentary and imperfect, though magnificent contribution. But the challenge of Strauss and Rénan has yet to be completely answered, as we are sure it will be answered, by a Life of Christ, springing from the heart of the Church, in which all the demands of criticism, of history, and of faith shall be met and harmonized.

ART. II.—THE UNITED STATES AND METHODISM.

FOR eighteen hundred years the course of human history has been marked by many marvelous triumphs of the Christian faith. For the last three hundred and fifty years that faith has led the march of history among the most intellectual and powerful nations of the world. And for the last two hundred years that same faith in this western world has been helping to fuse heterogeneous populations, diverse in origin, habits, sentiments, and faith, into a national unity, and to shape that nation into a political organism which shall be expressive of the dictates of the most enlightened reason, in whatever pertains to justice between men, and comprehensive of the maturest results of political experiences, gathered from all lands and all ages, and which shall also be congenial and sympathetic with the purest aspirations and sentiments of the common heart of man. And the American Republic, although it is not now, and never has been, the full realization of the grand ideal of its founders, gives us larger and surer promises in these respects than have ever been given before to any people, inasmuch as it professes to found an empire for the first time in history on the inherent freedom and dignity of the individual man as against the clannish theory of government, such as has obtained in the class or despotic governments of ancient Europe, the priestly-military despotisms of old Egypt and Persia, the noble-family system of modern Europe, and the wretched caste system of India.

And to this good object the Christian Church has contributed greatly. Being released from its unchaste alliance with the civil power, it has with that release wrought the more powerfully on public opinion, and thereby infused Christian sentiments and Christian forms into the legislation and judicial processes of the country. Divorced from the state, its power as a voluntary institution far transcends its power as a state establishment. And, accordingly, it was the voluntary Church in the form of a Christian faith in the hearts and minds of the people, that saved for the American people their liberties and their civilization during the perilous times of colonization, revolution, and rebellion. So that it has at length come to

pass that the announced elements of a political philosophy are one with the ethics of the Bible, and thereby the nation has secured a lease upon its life, a stability for its political system, and a guarantee for its prosperity, commensurate however only with its fidelity to the Christian sentiments incorporated into its professed civil policy. Nations, like men, heretofore have died. There came decay or death, or both of these, because they obeyed the lust of conquest and not the love of justice; because they have declared and enforced, under pains and penalties, and by the oppressive fiction of prescriptive rights, certain unjust inequalities among men, and so have broken the Golden Law; because they have given themselves up to luxury, to usurping ambition, idleness, and ignorance, those prolific mothers of multitudinous evils, and thus have passed into a fatal decline, the tendency of which is read in the modern names of Spain, Turkey, India, and Mexico; and the end of which is read in those ancient memorial names of Assyria, Persia, Judea, Rome. Nations need not die. They may henceforth be as enduring as the world. Their birth may not be a feeble weakling infancy, nor their great age a decrepitude. The analogy between the successive stages of the individual life and that of a nation, answering to infancy, youth, manhood, and feeble age, is suggestive of apt illustrations of changes in human history, is full of philosophical truths and of scientific conceits, can express the truth and also be distorted into error. And this analogy, so often drawn, must not be held as even a poetic statement of a primordial, universal, immutable law, controlling the life of all nations past, present, and to come. National death, except by external violence, has usually been the result of national sins; and national life should be a perpetuated one, never declining into decrepitude; should be with bloom and strength attendant even in the greatest age. Such a national life will be the sure result of national righteousness and wisdom. The nation that liveth and believeth in Christ shall not die. The American Republic came near its death because of its individual, social, and political divergence from just and humane principles.

A branch of the Christian Church, called Methodism, which has within a century enlarged its living membership from six persons to upward of a million; which began its existence in

this country amid the agitations of the revolutionary times; which alone of all the denominations had growth and enlargement during the trials, losses, and stormy perplexities of that Revolution; which, being organized nearly at the same time with the organization of the Federal Republic, has since then kept pace with it almost step by step in its wonderful growth in numbers, wealth, culture, influence, energy, and prospective usefulness, and this too without a loss of spiritual life: such a Church may naturally be supposed to have characteristics in strong sympathy with the nation, and the above census-like similarities holding between them may be regarded as the outward signs of the inner kinship of common principles. Moreover, since this Church, exclusive of the Southern part, has under its control or patronage over one hundred academies, colleges, and theological seminaries; publishes yearly about 15,000,000 copies of periodicals, besides books and tracts; has a ministry counted by thousands, active, earnest, and christianly ambitious in their work; has a laity enterprising and successful in business, fervent in spirit and liberal in money, of notable repute in all the Churches for efficiency in religious work, good helpers of the great benevolent movements of society, coextensive with the world, yet locally operative on the individual; has an organization compact but flexible, consolidated by bishoprics, yet remarkably diffusive by its clerical and lay influence and agencies; which has done pioneer work among the masses of the people, such as no other denomination could have done, by bringing them to the cross, and lifting them up by that cross into a purer and a larger life, and which is daily increasing in numbers and power by incorporating into itself the best results of human culture, and the best methods of business enterprise; these, and other like facts, make the additional supposition likewise a natural one, that with such facilities and faculties for aggressive work, with such elements of a propagandist power, it will exercise no inconsiderable influence in giving both tendency and form, both tone and color, both impulse and balance, to the peculiar forms and spirit of our national life, which we, in contradistinction from those of other lands and other times, are pleased to call American Civilization.

It should be borne in mind that American history is not the

description of a new race of men, nor of a race appearing suddenly on this continent, like the irruption of the Arabs into Spain, or of the Greeks into Asia under the mad Macedonian. Nor is it the appearance here of ideas, customs, institutions, sciences, and laws much unlike those of Europe. Rather American history is the account of the transplanting of individuals and groups of men of the old races to new scenes of action; of men familiar with the history, the laws, the literature, the science, and the religion of the lands whence they came, but imbued, however, and attracted by the force of the ideal of a fairer and freer humanity than could be realized under the despotic restrictions of the fatherlands. There was needed a new field of labor, wherein the hoarded accumulations of over two thousand years of European civilization could be profitably invested for the benefit of mankind; and a new scene of action, where could be inaugurated the new political era of the equal rights of all, and the new ecclesiastical era of the voluntary Church. A new continent was necessary for these newer and more humane thoughts, this freer and fresher social life. The new wine must have the new bottles.

But while the early settlers fled from the shores of the old world to escape the dead past and the oppressive present, nevertheless they found these both again on the shores of the new. Neither individuals nor nations can abruptly terminate their history. They cannot make sudden and reversive changes in the form and function of their organized life. The past lives on into the present, and the child is father to the man. The American nation had European and Asiatic progenitors, and therefore partakes of their virtues and vices. Stronger than ties of blood or birth are the bonds that bind the nations of the world into the unity of one mankind, and so enforce a like unity in all the evolutions of history. The nations of the present are bound by the links of an historic logic to the nations of the most remote antiquity, and accordingly Asia lives yet in Europe, and Europe and Asia live yet in America. The Gospel has abolished the pagan distinctions of caste and servitude, declaring that henceforth there should be neither bond nor free, and yet, in the week of prayer held one year ago throughout Protestant Christendom, the American Church referred by name to the servants of the family in such a way as to recall

unpleasantly to mind the olden times when servants were servile family appendages to patriarchal power. It was an unpleasant reminiscence of an ancient social despotism thrusting itself across two continents and nearly forty centuries into the new land and the new times of a professedly humanitarian social polity. Anomalies meet us at every turn in politics, society, and literature. American politics, theoretically democratic, permitted a hereditary servitude in living connection with a planter aristocracy, which is the lowest, basest form an aristocracy can take. The Puritans insisted strongly on the personal rights of property, yet, seemingly without a compunction of conscience, robbed the Indian of his. The Colonists announced the freedom of speech and of conscience, but persecuted for opinion's sake. There are laudations of popular knowledge, yet in some of the states there is opposition to public schools. Clearly we are yet in active connection with the better and baser forms of the old world civilizations. The inevitable African is with us corrupting our language, debasing our political parties, and proving the virtues of Christian men as they have rarely ever been proved before; and testing the loyalty of the Church to its founder's principles in such a way as to furnish the occasion for perhaps the saddest and quickest falling from grace known in ecclesiastical annals. The ends of the world have come confusedly and hostilely together in the meeting of the Chinese and Yankees in civil and industrial relations on the Pacific coast. German speculations and criticism infect the whole atmosphere of American thought, and our writers and thinkers are in a state of pupillage to German masters, reproducing their works, instead of writing new ones from the American standpoints of doctrine, practice, and habit. French tastes set our fashions, and New York is but a transatlantic dependency of Paris. If capricious Paris indulges in a whim, straightway New York and Boston and Philadelphia are whimsical too. English doctrines of political economy excite fluctuations in our manufactures and commerce. An Italian Papacy establishes its schools, builds cathedrals, erects and buys colleges among us, and then imports the Irish priest to preach in the one and to teach in the other. The Greek of the golden age of Pericles, and the Roman of the purer days of the Commonwealth, and of the semi-

barbaric days of the empire, as well as Shakspeare and Milton, and Newton and Faraday, still live in our schools and in our literature. The French assumption that "all men are born equal," yet lives in our Declaration of Independence as words of matchless power. The common law of England has become in large part our own common law. So true is it, that mankind, though separated by centuries and grouped into distinct nationalities, are not disconnected fragments of humanity; but everywhere and always in force there are the mystic ties of a primal oneness of blood, a oneness of heart and of mind, organizing the whole succession of human beings into the unity of an historical man.

Of such good and evil, old and new, elements, is American civilization composed. It has elemental antagonisms; is exceedingly diversified and complex, as an advanced civilization must be; nevertheless it has its peculiar features and excellences, making it so distinctive from all prior and contemporaneous civilizations, that it is worthy of giving a name to the latest epoch of human history. And, adopting the continent-theory of the progress of the race, we would say, that as Europe succeeded Asia, so is America succeeding Europe, and has accordingly named the present epoch the American age, or, to speak more humanely, the age of the people. And one of the characteristics of American life we shall call for convenience by the term Individualism, the full import of which can best be shown by a brief comparison of the fundamental natures and distinctions of ancient and modern society.

The social unit of ancient times was the family; that of modern is the individual. Ancient society was a group of families; that of modern, rather a collection of individuals. In the infancy of society a group of persons united by blood relationship, or by the fiction of adoption, whereby aliens were incorporated into the family and so entitled to all its privileges, was the source of rights and duties for the individual members of it. "Men are regarded and treated not as individuals, but always as members of a particular group. Everybody is first a citizen, and then as a citizen he is a member of his order—of an aristocracy or a democracy, of an order of patricians or plebeians; or, in those societies which an unhappy fate has afflicted with a special perversion in their course

of development, of a caste. Next he is a member of a gens, house, or clan; and lastly he is a member of his family, nor was he ever regarded in *himself* as a distinct individual. His individuality was swallowed up in his family."* The modern hereditary succession to titles and offices is a remnant of the archaic and barbaric civilizations. The houses of Hapsburg, of Bourbon, of Guelph, and others, are modern forms of the ancient notion of the family as the social unit and the source of privileges and power. And at this day books are written wherein the Percys, the Greys, the Stanleys, with twenty-seven other families, are formally styled "the governing families of England," as though the political and social status of men should be dependent upon membership in a family, instead of membership in the human race. It is the hateful pagan exclusiveness, instead of the humane modern and Christian political catholicity.

In the United States, however, not the family, but the individual is the unit of society; and the equality of the political status of all, theoretically, is based on the inherent, natural rights of the individual as representative of all men. But at the same time the family, or the social element, is not excluded; the individual is correlated with the social, and in this way society is on the one hand kept clear of the immobility and the tyranny, such as have hardened into an oriental system of castes, and on the other hand is saved from the capricious waywardness and follies of an overweening individualism. The true science of society, or sociology, must be based on the American doctrine of the equal natural rights of each man, in all the modes of human activity; and it receives its only just exposition in the adaptation of each person to all others in such relationships that his rights as a person, sole and individual, shall be recognized or conceded, apart from those rights and relationships pertaining to society. And the movements that constitute the progress of the race have this as a fundamental law, to wit: the growth of individual obligation in place of family dependency. And the philosophy of legal history is said to lie in the abatement of family pretensions and enforcements, and in the enlargement of individual rights and duties, apart from the accidents of birth or fortune. The word *nation*

* Maine's Ancient Law.

preserves in a remarkable manner the ancient notion of the family as the unity of society. All who were *born* in a family constitute it. Birth is the sole original family bond of relationship; and so, as among the Romans a group of families formed the house, or *gens*; a group of houses formed the tribe, a group of tribes the nation. The Jews were a nation because descended from one man, Abraham. It is true that the legal fiction of adoption, and the processes of legislation, and other means, made an alien or foreigner a member of a family, and hence of a nation; but it did this by counting him as possessed of blood relationship, and therefore the bond of birth was a real or implied one in primitive society considered as a nation.

It is against this accident of birth, and this class or clannish monopoly conferring peculiar privileges, or entailing peculiar detriments, that American civilization enters its active protest. Against it is the constitutional clause forbidding those relics of pagan and feudal barbarism, that treason shall work corruption of blood or forfeiture, except in the lifetime of the person attainted; against it is the present effort to remove all class and caste restrictions in regard to civil and political rights, and against it is the refusal to give votes to property instead of to persons; against it is the system of public schools, designed to give the rudiments of culture to all; against it is the facility for the acquisition and distribution of property, especially of land; against it is the magnificent spectacle of a voluntary Church working in love for the conversion of the world to Christ, and with an effectiveness unparalleled since the days of the Apostles. For it are the individual partisan movements looking to the permanent civil and political disability of all persons of the colored race; for it was the warm sympathy and active support given by Englishmen to the late rebels. It is the continuance of the pagan idea of the permanent disqualification of parts of mankind for certain higher duties and privileges; and the cognate idea of the family, or a class, or a clan, as the source of rights and powers. In patriarchal times, Abraham would have said, Do my servant no harm, for in so doing you trespass upon the rights of the family. Rome would have said, Do a Roman no harm, for in so doing you offend the majesty of the state. England says, Do a Briton no harm, for in so doing you offend the majesty of the law. America

says, Do the humblest citizen no harm, for in so doing you trespass upon the inalienable rights of man. And herein is the distinguishing and ennobling fact that lies at the basis of American civilization. It is the transition from family dependency to individual rights and duties. But the family or social idea is *not* set aside. On the contrary, social and family dependency coexist with individual obligation and responsibility; and with this relation between them, that society exists for the individual, and not the individual for society. Societies and nations may die, but the individuals are immortal, and carry with them into the life beyond the social fruits of this. The long procession of human history, the labors and sufferings of reformers and martyrs, are only preliminary to the installation of a true democracy, wherein the individual shall be the units of the national life, and who by no statutory barriers, by no prescriptive impediments, shall be debarred from civil rights, from political privileges, from professional or industrial pursuits, or social advantages. Not the perfection of society only, but also, and mainly, the perfection of individuals, within and by help of society, is the great end toward which the issues of history unmistakably point.

In regard to Methodism, we find one characteristic feature of it to be that same strongly *individualized* life. As the political idea of the freedom and dignity of the individual has stamped the national life with the seal of a higher manhood, so the Christian idea of the direct, immediate, personal relationship of the individual soul to God, which Methodism has so clearly and pointedly proclaimed, has quickened the Church into unwonted activity in the missionary, the pulpit, and the educational labors of the last hundred years. We do not, of course, claim this Gospel truth as peculiarly Methodistic in any other way than in the peculiarly decisive emphasis with which Methodism has pronounced it in its doctrines, and cherished it in its sentiments, and cultivated it in its practical workings. It has always been a distinct feature of the Christian Church, and specially so of the Apostolic and Protestant Churches. It runs like a thread of golden light through the Gospels, placing them in striking contrast with the corporate dependency and relations of individuals under the pagan religions. Much of the power of the early Methodist preaching lay in the direct

personal appeals to the sinner, as though he was the only one that had need to flee from the wrath to come. And when, under the consciousness of sin, he tremblingly inquired, What must I do to be saved? he was directed, not to the Church, nor to the sacraments, nor to the means of grace, but to God's care for each soul as made known in the economy of salvation, and accordingly the words of counsel and comfort were, For *thee* Christ died. To the cultivation of this individualizing feeling, this vivid personal consciousness which enters so largely into American life, the peculiarity in doctrines, the experience meetings, the preaching, and the social life of Methodism contributed greatly. And for evidence of this we shall specially refer to the doctrinal standpoint in soteriology, or the relation of the divine to the human in the scheme of redemption. This relation of the human to the divine, or, more strictly, the part performed by human agency in salvation, may for our purpose be classed under three distinct conceptions, namely: the Churchly or Ceremonial; the Necessitated, or Foreign; and the Personal.

The Churchly idea finds its most perfect expression in the Papal system of religion. Salvation is received through the Church alone. It is the depository of divine grace and blessing, and outside of it there is no salvation. As the Jew, being a descendant of Abraham, was on that account a member of the Abrahamic family, and claimed peculiar rights as against the Gentile; and as the members of the patrician houses (*gens*) of ancient Rome claimed certain exclusive honors and privileges in virtue of their membership therein, so the Romanist claims special divine blessings in virtue of his membership in his ecclesiastical communion. Maximilian, the so-called emperor of Mexico, claimed to be within the line of succession to the throne of Austria in virtue of his acknowledged membership in the royal house of Hapsburg; so the Romanist expects to inherit eternal life mainly in virtue of his recognized connection with the Church. It is the ancient paganistic conception of the family or community as the source of rights and privileges, transferred to the Church. It is a species of ecclesiastical paganism that confounds the spiritual unity of the Church with the official, external unity of organization. With this ground view of the soteriological relation of man to God, accords the Popish

doctrine of the mass, whereby the individual in purgatory is saved by the action of the corporation to which he belonged on the earth; so also the peculiar interpretation of the unity and catholicity of the Church, of ordination, and of other doctrines and ceremonies, as found in the Romish Church.

Kindred with the Churchly is the Sacramental or ceremonial idea, in which stress is laid on a sacrament or a ceremony for the salvation of the soul. The Protestant Episcopal Church, and those Churches holding strictly to the Lutheran system of doctrines, furnish examples of this. In the former, according to high episcopal authority, any one, say a Greek from Constantinople, must, on application, be admitted into the Church if he believes in the Apostolic Creed, and has been baptized and confirmed. Here mere doctrinal assent, (which, according to Scripture, devils may give,) and a form of ceremonial compliance, give right and title to admission to membership in any branch of Christ's Church, without regard to the present moral or religious qualification of the individual applying for admission. In agreement with this, but going further in the same direction, is the doctrine of baptismal regeneration, warranted by the words of the Articles of Religion. According to the Lutheran system, the person has only to place himself receptively in the means of grace, such as the preaching of the word, and the sacraments, and through these, as the divinely appointed channels of communication, there flow in some mystical manner into the soul, faith and justification and regeneration, thereby making the almost passive recipient a partaker of the divine nature. Kindred with this conception is the undue relative importance given to the sacraments, which in the Lord's Supper reaches out in the consubstantiation theory; and the overdrawn idea of the visible Church as an organism in which, and in virtue of its connection with which, each part receives its life. Here we have the strict communal idea exchanged for the ceremonial. The idea of exclusive corporate functions has been much abated, and the part performed by individuals much enlarged; still we are yet too far from the truly apostolic teaching in regard to the work of the individual in his own salvation. The individualism of the American life does not yet fully appear either in the Churchly or Sacramental notion.

In the Necessitated or foreign theory, or the High Calvinistic, the salvation of any one is made dependent on the free action of a divine selection made without reference to human faith or works, or anything in the creature, as cause or condition of the effectual calling of the individual to eternal life. The spiritual life is solely and arbitrarily a gift of sovereign grace. The soul is moved by a power *ab extra*, predetermining all its acts. The communistic or social idea is here replaced by that of a sovereignty, and individualism of character is only incidentally stimulated or encouraged. The scheme lacks the liberalism of American politics, as also the catholicity of Christianity. In logical connection with this view stand the peculiar views of the perseverance of the saints, and of free-will. How little this notion accords with the individualized catholicity, the equal-rights doctrine of our American civilization, needs not be pointed out.

In the Methodist belief, which involves the Personal theory, an emphasis unknown to the Calvinist, or the Lutheran, or the Papal, is laid upon man's own free action in the work of salvation. In the popular sentiments and professed creed of no other denomination is there so much stress laid upon the individual's free co-operative agency, personally considered, in reference to the divine influences whereby his salvation is secured. Election is conditioned on his acceptance of the offer of divine aid and grace. Reprobation is conditioned on his resistance to the grace and his refusal of the aid. The Church helps him to a higher life; but his membership in it is not the ground cause, nor the sole occasion, of his participancy in the divine blessings. The sacraments help him as means of grace, and as expressions and symbols of faith; but if deprived of the preaching of the word, of the sacraments, of Church fellowship, nevertheless if he in his own free action "hold himself receptively to the enlightening, renewing, and sanctifying inworkings of the Holy Spirit, then he will become holy both here and hereafter; but if he closes his heart against the same, he will continue in death both here and in eternity." This is the personal interpretation of soteriology. Stress is laid on the part performed by man. But while bringing into prominence the idea of the individual or personal, Methodism does not ignore by any means the social element, either in doctrine or practice. The Church is the communion of the

saints, ordained and established for the perfecting of the individual members thereof. Instead of subordinating the one to the other, Methodism rather co-ordinates them. It recognizes man as a social being, and that individualism pushed to an extreme of insulation is fatal to his welfare; therefore on the one hand it holds fast to the idea of a Church as an organized community, as a depository of blessings, and on the other it puts prominently forward the correlative idea of the purely personal relations of the individual soul to God. With the gospel doctrine of the distinct personality of God presented as a Father and Friend, there must be awakened a lively consciousness of the individual relationship to him. The Saviour taught specially the divine care for each one individually. It was a new doctrine then to the world, and stirred the heart as no other religion had stirred it before or could stir it, and it filled the soul with a sweet sense of the filial relation of the individual spirit to God the Father. And the Methodist revival was attended by this intensely individualized spiritual life. It formed a large part of the popular discourses and of the theological discussions. This Gospel individualism is both cause and effect of the "experience" of Methodists, in which not only benevolence to man and the glory of God; not only the prosperity of the Church, but also the power, peace, and joy within the soul, the rich sweet fruits of the spiritual life consciously enjoyed, were the objects aimed at. The soul thus thrown back upon itself, thus stimulated to religious self-culture, developed a strongly individualistic element in Methodism that is only paralleled in secular matters in the American Republic. A peculiar doctrine of Methodism, called Perfection, is a clear outgrowth of this religious experience, sharply defining itself under the stimulus of direct personal appeals such as have characterized Methodist preaching and doctrine. After justification, the convert is pointed to a state of adult growth, to a condition of spiritual strength and power over sin, whereby the law of love dominates in thought, feeling, and action. This personal nature of the relation of the human to the divine in the plan of redemption, involving a free-will agency and individual responsibility, when contrasted with the Churchly and Necessitated conceptions, serves in part to explain the rapid growth, the vigorous life, the aggressive

position, and the prospect for usefulness of the Methodistic branch of the Church of Christ.

There is another feature peculiar to American civilization, and to which Methodism has contributed in no small degree, and which is expressed by the phrase, the Age of the People, with which it is in entire harmony, save in a certain part of its governmental economy, wherein the laity are not included as members of its legislative assemblies. Yet even here their power is felt, and their influence and aid are sought, so that this antagonism to the genius and drift of American policy, this abnormal feature in American institutions, is more in form than in spirit. Moreover, the tendency of all changes in this direction is remedial of this defect, which was a necessity of Methodism in its early times, and alike honorable to the clergy and beneficial to the people. For the clergy, dealing with people who were mostly of the poorer, uneducated classes, and their Churches widely scattered and not strong in numbers, were compelled to assume the office of legislators as well as preachers, and what the circumstances of their early mission demanded of them we do not blame them for doing. There is a growing consciousness, however, that this anomaly of an oligarchic legislative system in a Church thoroughly republican in sentiment, and under republican political institutions, is not the form of Church government best suited for the work Methodism has yet to do. And Methodism, regarding no specific form of ecclesiastical government as exclusively of divine origin or sanction, and conceding validity to the diversities existing in the other denominations, is ready to change hers, so as to make the form suit the spirit, so soon as it is clear that a majority of her members are in favor of the change.

At the threshold of modern European civilization, historians find political power distributed among four classes: monarchs, nobles, clergy, and burghers or towns-people. These latter were the free people of certain municipalities or city-republics, such as were Pisa, Genoa, and Venice. These free cities have had an historical importance, inasmuch as they supply the transition movement whereby civil policy passed into a republican form, after having passed through the autocratic, monarchic, and oligarchic epochs of political history. For, origin

ally, no slavery or serfdom existed in these free cities. Slaves and serfs escaping thither, found freedom and remunerative employment in the manual labors and mechanic arts of the city, and in the agricultural occupations near it. They added to the wealth, thrift, and population of these city-republics. Two great ideas were involved in this European politico-social fact: one was the political equality of the citizens, and the other the honorableness of labor; and henceforth these two fundamentally democratic ideas were never lost, but have continued as parties, and even as war powers, in the conflicts that have marked the progress of the race in the most active theaters of the historical movements on the European and American continents. The destined triumph of the doctrine of civil equality, and the dignity of productive industry, in the future civil policy of the United States, is apparent to all who have been watching the progress and the gradual suppression of the great rebellion, which fought against these republican ideas with shot, and shell, and bayonet, and then, failing utterly in these, has now betaken itself, in the continuance of the contest, to the intrigues and the chances of the political arena. Civil equality, and the honorable character of labor, have been the burden of the great modern movements of society in favor of the masses. They name the present epoch the age of the people. Not the noble, not the clergy, not the burghers, but all these, and with these the mass of the people, in their entirety, constituting the source of power, and giving legitimacy to the functions of government, and at the same time, in harmony with this democratic idea, asserting the divine origin of civil government. In secular and in religious education, in the broadcast diffusion of knowledge among all classes of people, in the distribution and accumulation of wealth and comforts, in the remunerations and the productiveness of labor, the United States are confessedly the foremost nation of the world. And in this popular education, popular-refinement and enrichment, lies the course of our manifest destiny, to which God's good providence has opened the way. For the toiling millions this, the genuine American civil policy, has the best words of cheer ever given to men.

And Methodism in its missionary work, in its itinerant system, in the practical working of its economic agencies, as

also in peculiar features of its theology, is here in analogy and in sympathy with the republic. Methodism has mightily helped to turn the social and political forces to the elevation of the common people. The Gospel free for all, and to be brought to all, whether rich or poor, bond or free, educated or unlettered, was its ruling purpose. It told the story of the cross in school-houses, in barns, by the wayside, in prisons, in court-houses, in market-places, in the streets and fields as well as in the churches, wherever the people could be reached. And our Methodist fathers preached with unwonted emphasis the doctrine of universal redemption, just as our political fathers proclaimed the universality of the rights of man. The poor had the Gospel brought to them.

Soon after the close of the Revolutionary war, there began that mighty exodus from the old world, of uneducated, semi-barbarous populations; and this incoming population, combined with the native one, made it an imperative duty that they should be religiously trained in order that the republic suffer no harm. And it is to the honor of Methodism, as it was congenial to its republican sentiments, that it supplied at that early day the urgent moral needs of the emigrant and lower native populations. A great burden of its mission was the religious training of the masses, and this it has done with such success, that the high position yet to be accorded in history to American civilization will be largely owing to the direct influence of Methodism in elevating the masses of the people. Not only the religious, but the literary culture of the people has been, and is, the aim of Methodism in fulfilling its world-mission of good to man. For proof that Methodism co-operates with the republic in establishing the age of the people, we need not now specially refer to the facts that an army of over thirty thousand students are being trained in our denominational institutions, and that a cheap and popular literature is diffused among the people under the impulse of that denominationally unrivaled Book Concern in New York, with its branches and depositories elsewhere; but we now simply refer to the significant fact that "Wesley was the first to set the example of the modern cheap prices for books, sustained by large sales;" working himself and inciting others to the work of simplifying to the popular comprehension, and of cheapening to their

means, the learning and the science of the day. The objection has been made to Methodism that it was and is unfavorable to educational efforts, especially in regard to its ministry. This objection can arise only from a misunderstanding of its spirit, its present labors in education, and from an ignorance of the facts of its previous history.

Moreover, like the nation, Methodism heretofore has sought chiefly the *diffusion* of knowledge; but now, like the nation, it is preparing itself for the *accumulation* of knowledge. Nationally, we have had much repute, at home and abroad, for bringing education within the reach of the humblest and poorest. Henceforth, by public aid and voluntary gifts, the accumulation of knowledge is also the aim of the public thought. The endowment and enlargement of the course of study in our institutions of learning point unmistakably to the time, nor far distant, when to the American university students shall come from foreign lands to complete their studies, particularly in the departments of natural science, and in the theory and practice of the mechanic and industrial arts, leaving, it may be, to the old world pre-eminence in philology, in speculative philosophy, and textual criticism. We soon shall divide with Europe authority in matters of physical science, which are essentially republican in their spirit and tendency. Lord Derby translates Homer for the purpose, perhaps, of helping to interpose a classical barrier, whereon the impulses of republican fervor may break and waste themselves. Louis Napoleon writes the life of Cæsar to help revive the failing authority of monarchies, and to give a good name to the despotic usurpations of individuals. But Agassiz labors in physical science, and his contributions thereto, diffused as knowledge, become a power among the people.

The impulse and the aim of the nation for the accumulation of knowledge finds a sympathetic accord and a practical co-operation in the present movements of the Methodist Church, by which it seeks for the endowment of its colleges, in order that the highest and ripest culture in science and literature, joined with pureness and morality and soundness of faith, shall be the standard of Methodist education. Then beyond this, to add to the existing stock of knowledge in the shape of additions to literature and contributions to science, is a

strong impulse moving the heart of Methodism to make its institutions of learning equal to the work set for them to do, which is to help in the conversion of the kingdoms of the world into commonwealths of learning, and virtue, and pure religion.

Henceforth there must be accumulation as well as diffusion of knowledge. And in this the voluntary Church of America is no failure, but rather a splendid and unexpected success, for by it have been secured to men, for their comfort and happiness in this life, those educational establishments, hospitals and eleemosynary homes, which are the monuments of piety and mercy. It has filled the land with churches, and crowded the schools with scholars, and it will forever save this nation from the debauchee fate that met imperial Rome.

With the ideas of a civil policy founded on the equal and *inalienable* rights of all men, and of the individual as the social unit, which American republicanism has permanently established in history and will propogate among the nations, there is another cognate with these, and also supplementary of them, to wit, the idea of Toleration. In a state based on the freedom and dignity of the individuals composing it, there must be toleration. For freedom, in a society constituted out of human nature as it now is, implies the absence of uniformity in sentiments, ideas, and modes of action. With the right of private judgment, there cannot yet be agreement in opinions. Individuals may be believers in monarchy, in oligarchy, in slavery, in state-religious establishments, in Mormonism; yet their private opinion is utterly ignored by the laws of the land, which offer no legal barrier to positions of honor, trust, or profit. Hence the free press, the free pulpit, the free forum, and the free professions generally. The progress of this intellectual liberty has been slow. But this republic offers to the world the imposing and admirable spectacle of a political unity coexisting with the right of private judgment and the tolerance of a consequent diversity of opinions. The American principle is, errors of opinion and judgment are best corrected by truth left free to oppose them. This mental freedom, which, as a practical fact, we call toleration, is one element of priceless value in our political system, and it distinguishes the new world civilization from all others in the *degree*, though not in

the fact, of this toleration. There are points, however, essential to national unity and national life; and when opinions diverse from these become openly and actively hostile to them, then no toleration can be allowed. Coercive suppression must be employed, not to destroy the right of private judgment, but to restrain its wrongful exercise.

This political toleration or liberalism has close analogy and counterpart in Methodist catholicity. Wesley boasted, and his boasting was the devout expression of warm Christian admiration: "One circumstance is quite peculiar to the people called Methodists; that is, the terms upon which any persons may be admitted into their society. They do not impose in order to their admission any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees. . . . They think and let think. One condition, and one only, is required, a real desire to save their souls. . . . Is there any other society in Great Britain or Ireland that is so remote from bigotry? that is so truly of a Catholic spirit? so ready to admit all serious persons without distinction." Again he says: "I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed or has been allowed since the days of the apostles. Here is our glorying, and a glorying peculiar to us." *

American Methodism, however, has drawn the lines of admission into the communion of the Church somewhat more strictly. A specific assent to the doctrines of the Church is required of the clergy as a functional qualification for their office; but in regard to the admission of members into the Church, the rules require that "satisfactory assurances be given" by the applicants as to the correctness of their faith." Now these "satisfactory assurances" are intended to be, not a formal subscription to the articles of religion, but rather a method of inquiry as to the applicant's soundness of faith in the general principles of religion, and as furnishing the occasion, if need be, to correct any unsoundness of faith which might work damage to the Christian character. A desire "to flee from the wrath to come" is the fundamental condition of admission into the Methodist Church, from which members can not be excluded simply for opinion's sake, while exhibiting

* Stevens's Centenary of American Methodism.

evidences of real piety, and conforming to the discipline of the Church. They can be excluded only for such "defects as exclude from the kingdom of grace and glory." "They can be tried and expelled for sowing dissension in the societies by inveighing against their doctrines and discipline; that is, not for their opinions, but for their moral conduct respecting their opinions. . . . This interesting historical fact is full of significance as an example of that distinction between *indicatory* and *obligatory* standards of theological belief which Methodism has perhaps had the honor of first exemplifying among the leading Churches of the modern Christian world."* And Methodism holds the most advanced position in the movement toward religious liberty becoming the common law of the civilized world. This Methodistic catholicity is at one with the political liberalism of the nation.

The American people have introduced into history the age of the people, and the people hold in their hands the destinies of the future. The nation now stands just beyond the threshold of this new age, strong in the strength of dominant democratic ideas. It has successfully passed one fearful period of peril, and lo, another threatens it. The perils of treason and slavery are over, and the perils from the sudden emancipation of millions of the dusky slaves will, we trust, also soon abate; but the great perils of foreign immigration are yet to come. The old centers of exodus in Europe will, in the next ten years, send us emigrant laborers by far outstripping the proportionate numbers they have sent before. And from other lands, whence heretofore only stragglers came, and they few and far between, hereafter they will come by companies, sensibly swelling the vast immigrant tides pouring themselves eagerly into the new country of landed homesteads, of household comforts and good wages. From all Europe and the ocean islands they will come. And these new comers will not be the educated, the refined, the religious, lovers of social order and of morality, understanding our institutions and upholding our liberties; but in large part rude, vicious, ignorant, slaves of the lower passions, and fit tools for the uses of political demagogues, and so needing moral and intellectual training to make them fit for American citizenship. But not only from the East, but from the

* Stevens's Centenary of American Methodism.

West, from the seaboard and central Asia, from those oldest lands of human history, the incoming population will swell to hordes of pagan barbarians. American civilization and population in thin lines and scattered forces have reached the Pacific, and there they are halting while securing their communications with their eastern home, and consolidating their forces preparatory to pushing across the Pacific into Asia. And when these things have been done, then, as from overcrowded hives, the Asiatic laborers will swarm into this comparative paradise of the laboring classes. And these pagan barbarians, brutified by centuries of oppression, and toil, and ignorance, and crime, and lust, will they not put in peril our civilization and our liberties? But where we see the danger, there lies our duty; and the duty of the Church is to supply the religious and intellectual needs of these debased and mistreated masses of humanity. Nobly has she sprung to her work, to meet the pressing wants of the liberated slaves in the southern states; and not less nobly nor less promptly will she rise to the work in this new field of labor, vast and sublime enough to excite the best efforts of a Christian philanthropy and heroism. On Methodism rests a solemn responsibility to do its share in civilizing and Christianizing these pagans, the hundred thousand of whom now with us in the West will increase to millions so soon as the lines of commerce are fairly established between the Pacific and Asiatic ports. And to Methodism, in view of its past history, its present numbers, and its peculiar mission as a Church, more than to any other denomination, perhaps, will come the imperative summons of trust and duty to see to it that the Republic receive no harm from this source. In the coming peril from the emigrants, the nation will lean upon the Church for strength and help; and our confident hope is, that as westward the course of civilization has taken its way around the world, so from the seat of American civilization westward it shall again follow the sun, blessing all lands with its light of truth and its privileges of freedom.

ART. III.—ADAM CLARKE AS A PREACHER.

PREACHING is God's ordinance for the subjugation of rebellious men to his supreme authority. In this his wisdom is manifest. He knew what is in man, and hence the best method of conveying instruction to his mind. The painter pleases the eye, the musician charms the ear, the poet gratifies the imagination, the historian expands the understanding, and the biographer moves the affections. But the preacher unites in himself all these diversified powers. To him, the eye, the ear, the mind, the imagination, and the affections are all accessible.

Adam Clarke as a writer is extensively and favorably known by his valuable Commentary on the Holy Scriptures, and other able literary productions, both in the old world and the new. As a preacher he is not so well known. His writings have been circulated and read where his living voice has not been heard. We think he shined pre-eminently in the pulpit, as an ambassador of Christ. With most of the distinguished British preachers, for the last half century, we have been personally acquainted. We only refer to those to whose voice we have listened, and on whose countenance we have looked. Many of these excelled Clarke in some of the characteristics of great preaching. He had not the irresistibleness of Joseph Benson, the loftiness of Richard Watson, the logical tact of Edward Hare, the quick perception of Jabez Bunting, the imagination of Richard Treffry, the oratory of Robert Newton, the satirical power of James Everett, the brilliancy of Joseph Beaumont, the elaboration of James Dixon, the sermonizing skill of John Hannah, the direct force of John Smith, nor the scintillation of John W. Etheridge. Yet Clarke possessed a larger assemblage of the properties of a great preacher than any of these eminent men. This may not appear from his published sermons, though many of these are among the best in our language; but they were chiefly written when he was advanced in life, at the request of friends, for posterity, and when quietly seated in his study, and contained matter never given in the pulpit. There the student was transformed into the preacher, and was less critical, less formal, but far more free, ample, fervent, and

powerful. To give the reader a correct view of Clarke's preaching, we remark that it was:

1. *Extemporaneous*. He never took a manuscript into the pulpit to read to his hearers. Such a mode of address he deemed unnatural, and calculated to defeat the great object of preaching. Nor did he deliver a discourse from memory. This he regarded as too mechanical, unfavorable to emotion, and requiring too great a consumption of time. He preached ten thousand sermons without knowing beforehand a single sentence that he should utter. Study, meditation, and prayer were his only preparation. He did not attempt to reduce preaching into the rules of science, and to learn the art of it. He once remarked to a brother minister, "I bless Jesus Christ I have never *learned* to preach; but through his eternal mercy I am taught from time to time by him as I need instruction. I cannot *make* a sermon before I go into the pulpit, therefore I am obliged to hang nakedly on the arm and wisdom of the Lord. Yet, I read a good deal, write very little, and strive to study; but these things I know will be of no avail, either to myself or the people, if they are unsealed by the Holy Ghost. A preacher who depends on his collections, divisions, and articulations, is highly despicable in the sight of God." Again he wrote: "Give up your endless writing of sermons, and torturing your mind by committing so much to memory. Preach from your knowledge of God, from your experimental knowledge of divine things; from Christ dwelling in your heart by faith; from the cloven tongue of fire which God has given you; then your ministry will be tenfold more blessed than ever. Let those who can do no better deal in their mouldy Gibeonitish crusts, and while they are bringing forth their old things, bring forth your things new and old; such new things as give spirit to the old, and such old things as give credit to the new."

And the following extract from one of his private letters is worthy the serious consideration of all engaged in the ministry: "As to your *making* or *composing* sermons, I have no good opinion of it. Get a thorough knowledge of your subject; understand your text in all its connection and bearings, and then go into the pulpit depending on the Spirit of God to give you power to explain and illustrate to the people those general

and particular views which you have already taken of your subject, and which you conscientiously believe to be correct and according to the word of God. But get nothing by heart to speak there, else even your *memory* will contribute to keep you in perpetual bondage. No man was ever a successful preacher who did not discuss his subject from his own *judgment* and *experience*. The *reciters* of sermons may be *popular*; but God hardly ever employs them to convert sinners, or build up saints in their most holy faith. I do not recommend in this case a blind reliance upon God; taking a text which you do not know how to handle, and depending upon God to give you *something to say*. He will not be thus employed. Go into the pulpit with your understanding full of light, and your heart full of God, and his Spirit will help you; and then you will find a wonderful *assemblage of ideas* coming in to your assistance; and you will feel the benefit of the doctrine of *association*, of which the *reciters* and *memory-men* can make no use. The finest, the best, and the most impressive thoughts are obtained in the pulpit, when the preacher enters it with the preparation mentioned above."

The doctor fully carried out his own rules. In his notes on Daniel ii, 41-45, he has given the outline of a sermon on Nebuchadnezzar's dream. He was one hour and forty minutes in its delivery, for the Methodist Missions, in City Road Chapel, London. We were present on the occasion, and to a more extraordinary discourse we never listened. When asked how it was possible to get through, without notes, a sermon embodying so much of chronology, history, geography, and divinity, he replied, "I had the whole before me as clear as the noonday; I felt as if I was standing *on* the world, not in it; it was all spread before the eye of my mind. I saw it all, and therefore I could describe it all; and I felt, while I was dwelling on the power of God, and on his mercy, as revealed in Christ for the salvation of man, as if I was taking hold of the pillars of eternity, and on them I hung the truth of God, which never can be shaken, and his mercy which it declared, and which can never know an end."

When a gentleman, who had on a certain occasion heard him in Bristol, said, "That sermon must have cost the doctor great labor," he replied, "It cost me just half an hour." Now, un-

less his preaching is judged by the circumstances in which he appeared in the pulpit, justice is not done to him. I knew a popular preacher who, it was said, took six months to prepare a discourse. Men of this class, bending the whole of their strength to the work, may have *got up* as finished a discourse as Clarke in general gave; but we have known no preacher who, without having written a word, could go into the pulpit on the shortest notice, and pour forth such a torrent of important matter, and all flowing out of the text, as he did. Extemporaneous preaching has certainly many advantages over the other modes. It is better calculated to arrest the attention and to enkindle the sympathies of the hearers; the speaker is then more fully prepared to receive help from the Holy Spirit, to address his audience with greater freshness and heartiness, and to seize, for their benefit, passing thoughts, and impressions, and occurrences. After preaching one day in City Road Chapel, London, a friend remarked to him, "I could not but observe that in the sermon you seemed suddenly to quit the subject in hand and fly off to a series of arguments in proof of the divinity of our Saviour. Had you any reason for so doing?" "Yes," said he, "I observed Dr. K., a celebrated Socinian, steal into the back part of the chapel, and after a few minutes plant his stick firmly as if he intended to hear me out. So, by God's help, I determined to bear my testimony to the divinity of our Lord, trusting that he would touch his heart, and give him another opportunity of hearing and receiving the truth."

2. *Expository.* His first object was fully to understand his text, then to give its literal sense, taking special care always to draw the spiritual meaning from the literal. He was careful to explain both the things of God, and the words of God. He never took a text which out of its proper connection has no meaning; nor a very short text, lest man should be heard more than God; nor an allegorical text, which cannot safely be used to support any doctrine; nor would he treat a passage in a way that seemed to contradict the Holy Spirit; not handling the word of God deceitfully; but, by manifestation of the truth, commending himself to every man's conscience in the sight of God. He had a painful sense of his responsibility, which frequently drank up his spirit and made his soul tremble. His manner and method were different from those of others; he

followed no man, and it would be difficult for any one to follow him. He despised all artificial aid for producing effect. He commenced the service by giving out a few verses in a clear, distinct, and full voice. After singing he offered a short prayer, distinguished by a holy and reverential boldness, as if he spoke to one with whom he was familiar. He then uttered his text; and in simple, yet forcible language, gave some general information connected with his subject, or laid down some general positions. He never announced his plan, though, as he gradually unfolded it, intelligent hearers could not fail to discover it; and this was not done with the formality of division and subdivision—"the three heads and a conclusion." The whole was free and easy, as he pursued the track which the subject seemed to suggest, and poured forth an unbroken stream, deep, full, clear, and refreshing, and without apparent effort. Though his plan was mostly expository, yet it was not stiff or abrupt. He took a broad view of the truths of the sacred volume, and showed the bearing of one part upon another, and the relations of each part to the whole. Not a word of importance would escape his notice, or be permitted to pass without explanation, yet all he said appeared perfectly natural. His sermons were not topical, but textual. He gave the meaning of God's word, and applied it to the consciences of his hearers. His knowledge of Scripture was so thorough, his discernment of things that differ so clear, his power of collecting and combining scattered parts so great, that it was easy to see their connection, relation, and dependence, while the greatest variety was kept up in his pulpit addresses. When in London, a respectable Methodist, warmly attached to the doctor, accompanied him for three years to his preaching places; and on being asked by Benson whether he had not become tired with hearing the same sermons so often, replied that he had never heard the same discourse twice, except on one occasion, when it was repeated at his own request. "Well," returned the inquirer, "if you did not hear the same text, did he not take the same subject?" "No, not anything beyond the broad Gospel of Jesus Christ." We may here remark, that as there is such a loud and general call at the present time for intellectual preachers, that he is the most intellectual preacher who gets most easily, readily, and directly

to the hearts of his hearers, enlightening, convincing, and subduing them to the obedience of Christ; he who can best explain and enforce the great subjects of the glorious Gospel.

3. *Plain.* Marked by great simplicity and perspicuity. He employed no high-sounding words, gaudy metaphors, or pompous periods; he never adopted a word for the sake of its music, nor was delighted with the rhythm of a copious sentence; never sacrificed clearness to any prettiness or favorite form of expression. He rejected all embellishments which did not make his subject more clearly apprehended and impressive. There was the most perfect naturalness. He was full of great thoughts, and impatient to utter them, without any solicitude about the words in which they were conveyed. He spoke out of the abundance of the heart; and if his sentences were often peculiarly appropriate to the subject, they never left the impression on the hearers that they had been sought out with labor and care. There was no artifice or love of display. His style was easy and artless, and so found a way at once to the heart. He was ever more concerned about things than words, and that the meaning should strike than that the expression should be striking. He adapted his sermons to the character, capacity, and circumstances of his hearers, and so interested them in the subject that they thought nothing about the style. His object was not to tickle the ears, amuse the fancy, or excite a smile, but to move the heart, and save a soul from death. He could condescend to men of low estate; bring down lofty subjects to ordinary understandings, and thus elevate their minds and ennoble their character. His learned criticisms were often understood by the unlearned. The common people heard him gladly. Here is a proof that he was not "hard to be understood." When in Shetland, a poor woman, who had heard of his celebrity, went to hear him preach. On her return home she remarked with great simplicity, "They say that Dr. Clarke is a learned man, and I expected to find him such; but he is only like another man, for I could understand every word he said."

4. *Instructive.* His exposition was as comprehensive as it was clear. His Oriental researches, his biblical and general knowledge, were extensive, and to these he frequently made excursions to present his subject in all its bearings, laying

heaven and earth, nature and art, science and reason, under contribution to sustain his cause. He took up the precious ore as it lay in its original bed; and by such a disposition of its several parts, and such a powerful handling of it as a whole, compelled myriads to acknowledge its heavenly worth and origin, and to sink and quiver under its searching power. The Bible to him was an inexhaustible storehouse, with every part of which he sought to be familiar; and when in the pulpit his personal experience of the things of God, and his ample stores of learning, were all called into requisition. He possessed a remarkable power of selecting from his stores, almost at once, the suitable materials for the occasion, which he poured forth with energy and freedom. He kept the fountain full, knowing that at his bidding it would flow; and by his commanding genius he could give the proper measure and direction to the streams. He was a scribe well instructed unto the kingdom of heaven, that brought forth out of his treasure things new and old. In every sermon he explained some doctrine, or duty, or privilege. He felt that his commission was to turn men from darkness to light; to enlighten those whose views of the subject were erroneous, and to confirm and enlarge the views of the better instructed. He disliked controversy, and never took the attitude of debate; but, as one set for the defense of the Gospel, he would occasionally meet an objection and satisfactorily answer it. But he delighted more in the exhibition of truth, and would present it in aspects so attractive as did not fail to arrest the attention and excite the admiration of his hearers for their instruction and general improvement. And though he brought to every subject a mind richly stored, he carefully avoided prolixity. He knew when to stop. He left off when he had done.

5. *Evangelical.* He not only taught scriptural truth, but gave great prominence to the peculiar doctrines of Christianity. Christ Jesus the Lord was the great subject of his ministry; the subject to which all other subjects refer, and with which they are all intimately connected. He viewed the Saviour as the central orb of the system, around which all the other parts revolve, and from which they derive their beauty and brightness, connection and harmony, influence and energy. Christ, in the proper divinity of his person, underived, independent,

and immutable; arrayed in all the splendors of the Godhead, possessed of infinite, harmonious, and glorious perfections: Christ, in his unparalleled condescension, mysterious incarnation, spotless life, sacrificial death, triumphant resurrection, magnificent ascension, and all-prevalent intercession: Christ, in all the great offices which he sustains, as the infallible prophet, the exclusive priest, the supreme legislator, the sole mediator, and the final judge: Christ, as an all-sufficient, willing, suitable, and general Saviour of mankind, ready to receive all who come unto him. This was the theme on which he delighted to dwell. He gave to all other truths an evangelical application. Convinced that "to man the bleeding cross hath promised all," he was determined to know nothing among men save Jesus Christ, and him crucified. He ascended Calvary, lingered around the cross, drew arguments from its pain and shame, stood in tears before the sepulchre, explored earth, emptied heaven, and drained hell, for motives to induce the sinner to come to the Saviour.

6. *Experimental.* He passed from the person to the work of Christ; and from what he had done *for* us to what he would do *in* us; that all he has done for us is in reference to what he is to do in us; that he died, and revived, and now liveth, that he may dwell in our hearts, there erect his throne, establish his kingdom, sway his scepter, defeat his enemies, plant his graces, carry on his triumphs, until he has brought every thought into subjection to his law. He was quite at home on all these subjects. Each sermon was the genuine language of his heart; he spoke his own thoughts, and expressed his own feelings. He laid it down as a maxim, that the hearers are not likely to feel unless the preacher feels. Like priest, like people. So we preached, and so ye believed. We know of no preacher that has given such prominence in his ministry to the illimitableness of the mercy of God, the universality of redemption by Jesus Christ, the direct witness of the Holy Spirit to the fact of the believer's adoption into the divine family, and to the doctrine of entire sanctification. A sermon of his was looked forward to by sensible pious persons, as a rich feast. The saintly William Edward Miller, on one occasion as Clarke descended from the pulpit, stepped forward, flung his arms around the doctor's neck, wept a flood of tears, and said,

"Bless you! you are a man of God, full of faith, and full of the Holy Ghost!" The excellent Mrs. Mortimer wrote: "I have had some cheering views, as well as happy experiences, of the nature and power of faith; some valuable sermons of Mr. Adam Clarke have helped me in this respect. He is an excellent preacher, and much beloved by all who hear him."

7. *Practical.* He enforced Christian duties, though not so minutely and separately as some preachers. He took care to show that the love of Christ is the mainspring of all holiness, the motive and reason of all obedience. The doctrines he preached practically, the duties he preached doctrinally. He kept back no part of the truth, but declared the whole counsel of God. After preaching in London, one Sabbath morning, on the duties that should guide men of business, an eminent merchant, who had heard the sermon, overtook him on the way home, and observed, "Mr. Clarke, if what you have said to-day in the pulpit be necessary between man and man, I fear few commercial men will be saved." "I cannot help that, sir," replied he; "I may not bring down the requirements of infinite justice to suit the selfish chicanery of any set of men whatever. It is God's law, and by it he will himself judge man at the last day." On another occasion, when some observations were made relative to a collection for a charity, an old gentleman, possessed of considerable property, being present, devoutly wound up the business with, "The love of money is the root of all *evil*." The doctor replied, "If you think so, you may hand me over a few of your bags, and I will soon show you that I can do some *good* with them." In the following admirable observations to a brother minister, he strikingly shows the object he himself kept constantly in view, and the method he regularly adopted. "The only preaching worth anything in God's account, and which the fire will not burn up, is that which labors to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it, to lead him to the blood of the covenant, that his conscience may be purged from its guilt, to the Spirit of judgment and burning, that he may be purified from its infection, and then to build him up on his most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. This is

the system pursued by the apostles; and it is that alone which God will own to the conversion of sinners. I speak from the experience of nearly fifty years in the public ministry of the word. This is the most likely mode to produce the active soul of divinity, while the body is little else than the preacher's creed. Labor to bring sinners to God, should you by it bring yourself to the grave."

8. *Affectionate.* Love to the souls of his hearers seemed to glisten in his eyes, light up his countenance, and flow from his lips. It carried him with the force of a torrent. He travailed in birth for them. He was willing to impart to them not the Gospel of God only, but his own soul also. It constrained him to brave the tempests that rage around "the naked melancholy isles, placed far amid the northern main." He never doubted his commission to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised. He was once preaching on the love of God, and toward the conclusion of his discourse he gave a sweep to his arm, drawing it toward himself, as though he had collected in it several objects of value, and then throwing them, like alms, in the full bounty of his soul, among the people, "Here," he said, "take the arguments among you; make the best of them for your salvation. I will vouch for their solidity; I will stake my credit for intellect upon them. Yes, if it were possible to collect them into one, and suspend them as you would suspend a weight on a single hair of this gray head, that very hair would be found to be so firmly fastened to the throne of the all-merciful and ever-loving God, that all the devils in hell might be defied to cut it in two."

The intelligent Mrs. Pawson, who sat for five years under his ministry, gives this vivid description: "Brother Clarke is an extraordinary preacher, and his learning confers great luster on his talents; he makes it subservient to grace. His discourses are highly evangelical; he never loses sight of Christ. In regard to pardon and holiness, he offers a present salvation. His address is lively, animated, and very encouraging to the seekers of salvation. In respect to the unawakened, it may indeed be said, that he obeys that precept, 'Cry aloud; spare not; lift up thy voice like a trumpet.'

His words flow spontaneously from the heart; his views enlarge as he proceeds; and he brings to the mind a torrent of things new and old. While he is preaching, one can seldom cast an eye on the audience without perceiving a melting sensation resting on them. His speech distills as the dew, and as the small rain upon the tender herb. He generally preaches from some part of the lesson for the day; and on the Sabbath morning, from the Gospel for the day; this method confers an abundant variety on his ministry."

We have then the evidence that he kept back nothing that he thought would be profitable unto the people; even when he has had nobles and princes among his hearers, such as the Duke of Kent, the father of the beloved queen of England, and his brother, the Duke of Sussex. He preached the law to make way for the gospel; would pluck the blazing lightnings and pealing thunder of Sinai, and flash and roll them among his hearers, throw around them the scenes of the final judgment, and uncover the pit where the worm dieth not, and the fire is not quenched, if by any means he might save them from the bitter pains of eternal death. He made many a Felix tremble, and many a Festus start from his seat, exclaiming, "Thou art beside thyself, much learning hath made thee mad;" and many an Agrippa confess, "Almost thou persuadest me to be a Christian." If genius is "impassioned wisdom," Clarke had energies allied to it. He had a thrilling and absorbing sense of his subject. His was often the eloquence of condensed thought in condensed expression. "How is it," said a bishop to a player, "that your performances, which are but pictures of the imagination, produce so much more effect than our sermons, which are all realities?" "Because," said the player, "we represent our fictions as though they were realities, and you preach your realities as though they were fictions." Not so Clarke. He was not dull, cold, statue-like, lulling his hearers to sleep by the opiate of a passionless monotony, but ever displayed intense devotedness, deep earnestness, in his tones, looks, and whole manner. He felt the weight of souls, was in earnest for their salvation, persuading, entreating, beseeching them to be reconciled unto God. But there was nothing harsh or austere, boisterous or repelling in his manner.

He went from his closet to the sanctuary, and there getting a renewal of his commission, he entered the pulpit with the authority to execute it in his heart. Everything was conducted with solemnity. He avoided all fantastic attitudes, queer noddings, absurd stoopings, ever feeling that he was in the presence of God, and preaching for eternity; more anxious to win the souls of his hearers than their admiration; to excel in the spirit and power of his sermon than in its mechanism, to have it filled with the breath of heaven, than to have it exactly formed bone to bone. Not satisfied even with walking about Zion, telling her towers and marking her bulwarks, he entered her courts, and approached the fire that burned on her altars.

9. *Powerful.* For half a century no preacher in England was more popular than Adam Clarke, obtained larger congregations, or secured better collections. How shall we account for this? Not to anything so remarkable in his personal appearance, though it was dignified, and his bearing noble; his limbs were symmetrical, chest broad, eyes small and brilliant, forehead lofty, back over which his silver locks, in beautiful contrast with his ruddy complexion, were thrown, giving to the countenance additional openess. We do not ascribe his popularity and success to any flowers of rhetoric or witcheries of elocution. He had a ready utterance and an extensive vocabulary; a strong and clear voice, though a little monotonous, and the tones of which he could not always manage; while his action might not, in every instance, be considered graceful by fastidious hearers. He was blessed with a mind naturally active and vigorous, searching and comprehensive, formed for investigation, capable of grappling with difficulties, remarkable for its patient application, and possessed a singular ability for penetrating, arranging, and generalizing subjects; more adapted for analysis than synthesis. He had a remarkable power of acquisition; his memory was accurate and capacious. He attended to the advice he had received from Wesley: "Never forget anything you have learned." He never lost his relish for reading and study, and his stores accumulated to the close. A few pedants, with not the twentieth part of his learning, have had the boldness to affirm that he was not a great scholar. Samuel Drew well remarked, "Dr. Clarke is an eagle that in his towering flight cannot be

overtaken by birds of an inferior order, and must therefore be shot." But we are not called on here to speak of his learning. We are viewing him as a preacher. As such, to us, he was not surpassed. To his many other excellences we add his great energy. This flowed from deep conviction and ardent feeling. As he proceeded with his sermon, he condensed his strength and became more animated; the certainty of his own mind, and the convinced feelings of his own heart, were shown by the firm confidence of the tone, and a certain fullness of voice and emphasis of manner. His soul caught fire, his sensibilities were excited, and his sympathy with his hearers could not fail to arouse their feelings. An extraordinary influence attended his word, which, while it enlightened the minds, penetrated, warmed, moved, and enraptured the hearts of the myriads who had the privilege to sit under his ministry. Let me give one instance. In 1825, on a Sunday morning, walking to the chapel where the doctor was about to preach, he asked the loan of Wesley's Notes on the New Testament, which I usually carried in my pocket. The place was crowded, the front seats of the gallery chiefly with preachers. When he had given out the text—"Rejoice evermore. Pray without ceasing. In everything give thanks"—he commenced by saying: "I shall just read to you the notes of Mr. Wesley on these verses;" which, having done, he proceeded calmly to expound the text. As he advanced he warmed, and was as the sun when he goeth forth in his strength. The influence descended, the congregation felt it; were deeply moved. Many rose from their seats. The preacher said, "I feel as if I could draw all your souls to God." Great was their rejoicing. Jabez Bunting, who was in the pulpit, had to preach that evening in the same chapel. I was present. He gave his favorite sermon, founded on Rom. viii, 17, but it would not go. No unction seemed to attend it. He felt it, and in the middle of his sermon abruptly uttered the exclamation, "O that I could but have the influence and hold of you that the venerable man had who addressed you in the morning!"

If the description we have given is deemed too laudatory, it affords us pleasure to confirm it by the testimony of competent witnesses. The first we adduce is that of the amiable James Montgomery: referring to sermons Clarke had delivered

in Sheffield but three months previous to his death, he said in a large assembly, "Who among us does not remember, nay, which of us can forget, those two discourses—the simple energy with which they were poured forth, the unction of the Holy One that accompanied them, and the devout feeling so interfused as to overpower the sense of admiration which the learning, the love, the transcendent ability displayed in the composition were calculated to excite?" The keen David McNicoll came to this conclusion: "The truth seems to be, that God in his sovereignty accompanied the labors of this distinguished minister with an unusual effusion of the Holy Spirit; for no intellectual or even moral qualities of his discourses, admirable as they were, will fully solve the problem of his matchless popularity." The clear-headed James Dixon confessed that he "got more information from Clarke's Bible than from any other commentary;" and added, "He who could acquire twenty languages, so as to be able to use them all, and no doubt to expatiate on them with exquisite delight, could not be considered as a mean man. He was well acquainted with philosophy, logic, metaphysics, history, and politics. He moved over all nature. As to theology, of course that became his home. He was a deep thinker, a powerful reasoner. He was a giant, and there were few men his equals. When in preaching he had finished his argument, he used to come down upon us with tremendous force. He seemed to concentrate the truth he had been uttering into one focus. His declamation, in the latter part of his sermon, was overwhelming. I have seen a congregation, in one of our large chapels, literally subdued by the power and force of his declamation. Some were weeping, some smiling, and some shouting for joy—all commotion." The eloquent Joseph Beaumont wrote: "As a preacher, I consider Dr. Clarke to have been pre-eminently great, and that he occupied a field of religious eloquence altogether and exclusively his own. The whole kingdom has acknowledged the sway of his master mind as a teacher of the people. The truths of revelation received a coloring, and flew forth from his skillful hands with an energy that secured the attention, admiration, and reverence of myriads, and the actual reception and personal belief of thousands. His manner of preaching was, beyond all comparison, authoritative and force-

ful; and no one could listen to him without being assured that he was as certain of the truth that he was enforcing, as of his own existence. He spoke in the fullness of his heart, and delivered, with the earnestness of a messenger of God, that which he had received from the Lord Jesus Christ."

The testimony of the sagacious James Everett is: "Clarke was well versed in many languages, and was well acquainted with ancient history, sacred and profane, and chiefly that of oriental nations, with the geography of the several countries of the East, the Fathers, ecclesiastical writers, chronologists, the rabbins, ancient commentators, with the physical sciences, and had such skill in criticism as to lead him through the labyrinths of the various readings of the sacred text. In the pulpit the whole was loose, free, easy, and yet not careless: all being poured forth like one unbroken stream, with here and there a powerful rush, setting all around on the move; deep, yet simple as the element itself, clear and refreshing, and without any apparent effort."

The following comparison, from the pen of the classical Jonathan Crowther, the intimate friend of Richard Watson, will interest the reader: "Watson in science was a mere child by the side of Adam Clarke; nor had he, when compared with the latter, much more than passed his boyhood of general reading. Clarke, on the other hand, was immensely his inferior for *occasional* magnificence, and for real elegance. There was another advantage which Watson had, so far as the remark concerns himself; his mighty powers generally threw the defect of his early education into the shade, which was in a great measure compensated by close application in after life; while Clarke invariably maintained on all disputed points the character and dignity of the scholar."

Wesley, that accurate judge of character, not long after Clarke entered on the ministry, wrote; "Adam Clarke is doubtless an extraordinary young man, and capable of doing much good;" and in his will appointed him one of the seven trustees of all his literary property. After he had finished the labors of fifty years, the following is the opinion of the highest authority in Methodism, the ministers assembled in Conference. They say in their obituary of him: "As a man, a preacher, or a writer, we may safely place him in all these

characters, among the great men of his age. He was highly distinguished by his extraordinary attainments in Oriental literature, which appears to have been one of the most favorite studies of his life, and by means of which he has often shed a new and profitable light upon the sacred text. Of his writings in general it may be confidently said, they have added largely to the valuable literary and biblical stores of the country. The ability and fervent zeal with which for so many years he preached the Gospel of the grace of God to enraptured thousands, in almost every part of the United Kingdom, will long be remembered with the liveliest gratitude to their divine Redeemer, by multitudes to whom his labors were greatly blessed, both as to the means of their conversion, and of their general edification. No man, in any age of the Church, was ever known for so long a period to have attracted larger audiences; no herald of salvation ever sounded forth his message with greater faithfulness or fervor—the fervor of love to Christ, and to the souls of perishing sinners; and few ministers of the Gospel in modern times have been more honored by the extraordinary unction of the Holy Spirit in their ministrations. To this unction chiefly, though associated with uncommon talents, must be attributed the wonderful success and popularity of his discourses.”

He had also a happy method of conducting the seeking soul directly to the Saviour. Honest William Dawson characteristically remarked: “Image to yourself Adam Clarke and Joseph Benson in the same pulpit; Jesus Christ in one corner of the chapel and a penitent in another; the former presses the penitent to go direct across the chapel and through the crowd to Christ. ‘No, Brother Clarke,’ says Benson, ‘that wont do; he must not disturb the people in the center. Let him go *round* the skirts of the congregation, and by taking the extremity of the chapel he will be able to come at the Saviour in that way, without inconvenience to others.’ Adam’s is the *shorter cut*; he concludes that the penitent cannot reach Christ *too soon*, and that others ought to forego any little inconvenience, either by simply rising or by stepping aside. He has the sinner brought to Christ before Benson has got well through his definitions.”

10. *Successful.* And here we must not pass over his intimate

and unbroken intercourse with God. This was doubtless the secret of his effectiveness in winning souls. His was a life of uniform, practical, growing piety. Religion was all his enjoyment, his hope, his trust. His peace flowed as a river, his righteousness as the waves of the sea. His fellowship was with the Father and with his Son Jesus Christ. When reference was made to the academical honors he received, but which he never sought, he observed to a friend, "Learning I love; learned men I prize; with the company of the great and good I am often much delighted; but infinitely above all these and all other possible enjoyments, I glory in Christ, in me living and reigning, and fitting me for his heaven." The venerable Henry Moore, who knew Clarke before his entrance into the ministry, and who lived to preach his funeral sermon, bore this testimony: "Our Connection never knew a more blameless life than that of Dr. Clarke. His opponents never dared to fix a stain either upon his moral or religious character. He was, as Mr. Wesley used to say, what a preacher of the gospel should be, without stain; or as a greater than he had said, 'Which of you convinceth me of sin?' His deep piety enabled him to pursue a straight course of honest uprightness; to say with the patriarch, 'Till I die, I will not remove my integrity from me; my righteousness I hold fast and will not let it go; my heart shall not reproach me as long as I live.' Nothing could warp him from his purpose. No hardships could subdue, no persecutions intimidate, no threatenings overawe him. He was often in perils by sea and by land. At Guernsey he was surrounded, while preaching, by a desperate mob with drums, horns, and various offensive weapons, throwing stones and dirt. In Jersey a furious gang resolved to pull down the house in which he was preaching. One of them presented a pistol at him through the window opposite to the pulpit, which twice flashed in the pan. He went out amid a volley of stones, passed through hundreds armed with spades, forks, and bludgeons, who were so overawed by the power of God that he escaped unhurt. At another time one of the magistrates, with the drummer of a regiment, pulled him down while at prayer, and delivered him into the hands of the mob. The drummer attended him out of the town, beating the "Rogue's March" on his drum, and beating the preacher fre-

quently with the drum-sticks. Such were the dangers he nobly braved in the early period of his ministry. Late in life he wrote to a young preacher: "I well know what you must suffer through the want of the necessities of life, and particularly through innutritive food, and bad or no beds. I have suffered in this way often. You cannot conceive how destitute we were in many cases, about half a century ago, when I came into the Methodist Connection. Bad beds and damp beds were common, and innutritive food common. I have often lodged in out-houses in the coldest weather, without fire, and with scarcely enough of clothes to keep the vital spark in existence." And yet, when worn down by excessive labors and privations, this was his heroic language: "I have sometimes preached when scarcely able to stand. But still it is not the burden of the Lord to me. I know it to be my duty; I feel it my privilege; and this, through mercy, renders it my pleasure. I seem to have little to mind, but the one thing needful, that I may save my own soul and those who hear me. There is scarcely a time I preach but I feel the foundations of my feeble nature shaken; yet it affords me no uneasy reflection. My soul says, and glory be to God can sing too:

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb.

I have a blessed persuasion, after the tapering thread of life is spun out, I shall see God for myself. *I cannot, I will not* doubt it. But I should if the JESUS on whose merits I have ventured my poor soul was not INFINITE LOVE. Yes, such a Saviour becomes *me*."

We marvel not that a minister to whom God had thus given not the spirit of fear, but of power, of love, and of a sound mind, should be extensively useful. When in Liverpool Clarke wrote: "Such times of refreshing from His presence I never saw. Should I die to-morrow, I shall praise God to all eternity that I have lived to the present time. The labor is severe; nine or ten times a week we have to preach. But God carries on his own work, and this is enough. My soul lies at his feet. He has graciously renewed and enlarged my commission. All is happiness and prosperity. We have a

most blessed work; numbers are added, and multitudes are built up in our most holy faith." From Manchester he wrote: "This morning at Oldham-street the congregation was really awful. I had the kingdom of God opened to me, and the glory of the Lord filled the whole place. Toward the conclusion the cries were great. It was with difficulty I could get the people to leave the chapel." From Bristol: "I am this instant returned from King-street. The chapel crowded—crowded! and God in a most especial manner enabled me to deliver such a testimony, from 1 Thess. i, 3, as, I think, I never before delivered. I did feel as in the eternal world, having all things beneath me, with such expansion of mind as the power of God alone could give." And again: "I would not have missed coming to this place for five hundred pounds. I got my own soul blessed, and God blessed the people. I felt that I was drawing the whole congregation to me closer and closer, and pulling them away from the world to God." When in London he remarked: "Such an outpouring of the Spirit of God I never saw before. Every part of the city seemed to partake of it." On another occasion he wrote: "We have many who have been brought into the liberty of the Gospel; and the great work of salvation is deepening in the souls of believers. We preach Christ crucified, and his power and willingness to save *from all sin*; and God adds his testimony to the heart. I have long seen that we do very little in preaching the Gospel, if we leave the *root of sin* untouched. We may lop off a thousand branches, and yet have a thousand branches to lop off; for unless the root be destroyed, in vain do we look for Christian life and Christian temples." And in a sermon before the Conference in Liverpool in 1832, a few weeks before his death, having remarked that when a boy he obtained the faith of assurance, he burst forth in the most impassioned strain: "Yes, glory be to God! I *had* got it; and what is more, *I still have it*."

It is pleasant to dwell on such rare excellences, but we must stop. Enough has been written to show that Adam Clarke, as a minister, moved in an orbit peculiarly his own, and that while on earth he was a burning and a shining light; and having turned many to righteousness, he now shines in a purer and serener region as a star of the first magnitude and splendor.

ART. IV.—REPROBATION.

I. DEFINITION OF REPROBATION.

1. *Supralapsarian*. Reprobatio peremptoria est decretum Dei, quo pro voluntate sua liberrima, ad declarationem justitiæ suæ vindicantis, certos ex humano universo genere homines nec gratia nec gloria donare, sed in peccatum libere prolabi permittere et in peccatis relinquere, justèque tandem propter peccata condemnare constituit.—GOMARUS: *De Rep., Thesis 2*.

2. *Sublapsarian*. Reprobatio est decretum Dei, quo ex mero voluntatis suæ beneplacito certos homines, quos non elegit, in massa corruptionis relinquere, et peccata peccatis cumulantes, atque justo judicio suo induratos, ad manifestationem gloriæ justitiæ suæ, æternis pœnis afficere statuit.—HEIDEGGER: *Corpus Theol.*, lib. v, 54.

II. PROOF THAT GOD HAS FORMED SUCH A DECREE.

The proof that there exists such a divine decree is sought partly in the following passages of Scripture: Jer. vi, 30; Matt. vii, 23; John xvii, 9; Rom. ix, 22; 1 Peter ii, 7, 8; Jude 4; Rev. xiii, 8; xvii, 8; xx, 5; partly in arguments like the following: (1) Si non omnes sunt electi ad vitam æternam tum ceteri sunt reprobati; et prius est, ergo et posterius.* (2) Quoscunque Christus a se repellet in judicio ultimo, ii profecto sunt ab æterno a Deo reprobati. Propositio hæc certa est, quia qui sunt electi, eos Christus a se non repellet (Ioh. vi, 37.) At multos Christus a se repellet in judicio ultimo. (Matt. vii, 23; viii, 12; xxv, 41.) (3) Si non omnes sunt oves, sed multi hirci seu hœdi qui abituri sunt ad supplicium æternum, tum sunt a Deo reprobati. At illud est, ut docet caput xxv Mti. Sic dicit Christus ad Judæos, Ioh. x, 26. (4) Si sunt aliqui, pro quibus Christus non oravit, pro quibus non est mortuus efficaciter, qui sunt ex mundo; tum reprobati sunt a Deo. At primum est, ut Christus testatur, (Ioh. xvii,) ergo et

* "Multi, ac si invidiam a Deo repellere vellent, electionem ita fatentur, ut negent quemquam reprobari, sed inscite nimis et pueriliter, quando ipsa electioni reprobatione opposita non stare. Quos præterit, reprobat, vult excludere."—CALVIN: *Institutio Christ. Relig.*, 1585, l. iii, c. xxiii, 7.

extremum. (5) Si sunt aliqui reprobati, tum reprobatio est. Illud est, ergo et hoc. Assumptum probant exempla Caiini Chami, Ismaelis, Esavi, Judæ Iscariotæ.—POLANUS: *Syntagma Theol. Christ.*, iv, 10.

III. WHY GOD HAS REPROBATED THE REPROBATE.

Esau, nullo adhuc scelere inquinatus, odio habetur. Predes-
tinationis enim fundamentum non est in operibus. Aposto-
lus non dicit, Deum rependisse Esau secundum suam
malitiam, sed diversa solutione contentus est, quod in hunc
finem excitentur reprobi, ut Dei gloria per illos illustraretur.
Deinde dicet, Deum cujus vult miserere et quem vult indurare.
Vides, ut in solum Dei arbitrium utrumque conferat? Ratio-
nem nullam habemus, nisi quoniam ita illi placet.—CALVIN:
Inst., b. iii, c. xxii, 11.

Causa reprobationis nec fuit prævisa infidelitas, nec prævisa
peccata, nec odium Dei adversus reprobos, sed sola Dei *évdoxia*.
—SCHARPIUS: *Cursus Theol.*, Genev., 1620, p. 309.

Ut prævisa sanctorum fides ac opera bona causa non
fuerunt electionis eorum, sic prævisa impiorum infidelitas, aut
alia peccata minimè fuerunt causa cur a Deo fuerunt reprobi,
sed sicut illos elegit in Christo secundum propositum volun-
tatis suæ, sic hos reprobavit secundum idem propositum
voluntatis suæ.—ZANCHIUS: *De Nat. Dei.*, p. 711.

Efficiens causa reprobationis principalis est Deus, impellens
beneplacitum Dei.—ALSTED: *Theol. Schol.*, Hanov., 1618, p. 214.

Si decreti reprobationis causa efficiens esset peccatum, tum
æternum Dei decretum ab hominibus penderet.—POLANUS:
Syntag. Theol., p. 1616.

Reprobationis finis duplex est, (1) principalis nempe Dei
gloria; demonstratæ gloriæ duobis modis inservit reprobatio,
ad demonstrandum Dei potentiam et summum jus faciendi de
creaturis quod vult, ad commendandam Dei misericordiam
erga electos; (2) salus electorum.—SCHARPIUS: *Ibid.*, p. 309.

Ut Christus causa est, non electionis, sed salutis, ita infidel-
itas causa est, non reprobationis, sed damnationis.—WOLLEBIUS:
Christ. Theol. Compendium, Basil, 1626, p. 23.

Reprobatio non minus ac electio vel absolute consideratur
respectu unius, vel comparate et relate, respectu plurium.

Priori sensu quæri potest, quare Deus hunc vel illum reprobavit? et respondetur: quia, propter peccatum dignus fuit, qui reprobareretur; non quod peccatum proprie sit causa reprobationis, alias omnes reprobatu fuissent, qui erant pariter peccatores: sed, quia est conditio et qualitas in objecto præcedanea, ex qua oritur in homine reprobabilitas. *Posteriori* sensu quæri potest: cur hunc potius quam illum reprobavit, cum ambo essent ex æquo peccatores, ideoque reprobabiles? hic peccatum allegare non potest, quia est commune utrique, et causa nulla reddi potest præter solum Dei beneplacitum, quia ita illi libuit.—RIISSEN: *Turretini Compend. Theol., auctum et illustratum*, Amstel., 1695, l. vi, c. 17.

Finis reprobationis *summus* est Dei reprobandis gloria, tum iræ tum justitiæ, tum potentiæ tum liberrimæ potestatis; *subalternus* respectu electorum, ut ex severitate in alios benignitatem Dei erga se rectius agnoscant, respectu reproborum justa ipsorum damnatio propter peccata.—ALTINGIUS: *Opera Omnia*, Amstel., 1687. *Meth. Theol. didact.*, 39.

Causam cur Deus decrevit quosdam homines ita eligere, alios non, esse purum putum beneplacitum ipsius et meram gratiam non autem quod præviderit alium quidem crediturum in Christum, alium v. non.—*Contraremonst. Coll. Hag.*, p. 58.

Dicere, Deum quosdam reprobasse propter prævisam incredulitatem, blasphemum est in Deum cui hac ratione jus suum detrahitur, gloria eripitur.—PARÆUS, in *Rom.*, c. ix, v. 13, p. 841.

Finis *summus* reprobationis est gloria Dei, ut apostolus dicit, Deum comparasse vasa iræ ad interitum ut notam faceret mundo et iram et potentiam. . . . Finis *subalternus* est salus electorum, nam Deus ideo reproboavit plurimos, ut sic publicaret divitias gloriæ suæ erga vasa misericordiæ. Ideo tam multos reproboavit, ut in electis excitaret reverentiam potentiæ suæ, et declararet magnitudinem gratiæ suæ erga electos, eo quod et eos non reproboaverit, cum tamen potuerit. . . . Finis *accidentarius* est exitium reproborum, non per se, quatenus est exitium et malum quid, sed per accidens, quatenus est medium serviens illustrandæ gloriæ Dei et adjuvandæ saluti electorum.—ALSTEDT, *ibid.*, p. 219.

IV. WHAT REPROBATION INCLUDES.

Reprobation includes two *actus voluntatis divinæ*. These are, according to the Supralapsarian scheme, (1) *præordinatio peccati*, and (2) *prædamnatio peccatorum*; according to the Sublapsarian view, (1) *præteritio, id est, indebitæ gratiæ negatio*, and (2) *prædamnatio*, that is, *debitæ pænæ destinatio*.

1. *Supralapsarian Doctrine*.—Duplex est reprobationis actus. Prior est propositum deserendi quosdam homines, justitiamque in eis declarandi. Hujus actus causa finalis dari potest, impulsiva extra Deum dari non potest. Oritur enim ex mero Dei beneplacito, nullo habito respectu vel boni vel mali in creatura. Nam voluntas Dei est causa causarum. Ibi ergo consistendum est, et extra vel ultra illam ratio non querenda: imo ultra nihil est. Deinde omnis homo (assertore Paulo) est ad Deum ut massa luti in manu figuli; et proinde Deus pro summo jure suo vasa ad iram facit, non invenit. Non autem faciet, sed a ipsis facta inveniet, se in æterno consilio suo dicamus eum homines qua peccatores tantum, non qua homines præterire justissimis, licet nobis ignotis, rationibus voluisse. *Secundus* actus est ordinatio ad pœnam sive justum exitium. Ordinatio ista pro vario cogitandi modo distingui potest in simplicem et comparatam. Ordinatio simplex est qua iste, puta Petrus vel Iohannes, ordinatur ad pœnam. Estque ordinatio ista a justissima Dei voluntate, non tamen excluso respectu originalis vel actualium peccatorum. Ut enim actu damnantur homines ob peccatum, ita decrevit Deus eosdem damnare ob idem peccatum. Non est tamen peccatum decreti reprobationis causa, sed in præscientia divina ordinis ratione antecedit, non quidem priorem illum, sed hunc posteriorem actum. Ordinatio comparata est qua unus non alius, et in pari conditione iste magis quam ille ad pœnam ordinatur. Istius reprobationis comparatæ causa est mera Dei voluntas, etiam absque respectu illius peccati.—PERKINS: *De Prædest. et Gratia Dei*.

Qui vult finem, is necessario etiam vult media, quæ ad finem consequendum necessaria sunt. Ad patefactionem autem misericordiæ et justitiæ in peccato condonando et puniendo necessariam est peccatum.—PISCATORIUS, in *Resp. ad Apol. Bertii*, p. 130.

Deus ideo homini mandatum dedit, ut illud transgrediretur homo, atque ipse hoc modo occasionem nancisceretur puniendi ipsum.—*Ibid.*, p. 50.

Fatemur factum fuisse Dei consilio ac voluntate, ut Adamus lapsus est, et ut nos omnes in hanc conditionis miseriam, qua nunc sumus irretiti, decideremus.—CALVIN: *Inst.*, lib. iii, c. xxi, 7.

Ad peccatum tamen, ut peccatum, quatenus ex eo gloria Dei bonitate ipsius Dei illustranda erat, tam electi quam reprobi fuerunt præordinati.—ZANCHIUS, *de Nat. Dei*, p. 722.

Deus hoc concilio condidit hominem, ut reipsa laberetur; quippe cum non nisi hac ratione pervenire potuerit ad fines illos principales.—PISCATORIUS, *contra Schafm.*, p. 29.

Deus etiam ipsum primi hominis lapsum ordinavit et fieri decrevit, et quidem ab æterno, quemadmodum et ipsam hominis creationem ab æterno decrevit.—DANÆUS, *in Isagog.*, p. 144.

Ququam in peccato Adami illud factum est, quod ex decreto Dei fore constitutum erat, tamen ipsum decretum Dei non fuit Adamo cognitum, nempe Deum velle ut ipse peccaret.—DANÆUS, *Ibid.*, p. 149.

Falsum est, Deum non habere opus peccatore; opus eo habet ad patefaciendam gloriam suam. Impossibile est, ut Deus alia via ad finem sibi propositum perveniret.—PISCATORIUS: *Resp. ad Apol. Bertii*, p. 44.

Si Deus operatus est impium ad pœnam sequitur quod eundem etiam operatus sit ad peccatum; qui nisi peccatum præcessisset, pœnam ei juste infligere non posset.—PISCATORIUS, *contra Hemming de Gratia Dei*, p. 76.

2. *Infralapsarian Doctrine*.—Primò distinguendus venit ante omnia duplex reprobationis actus; licet enim a parte Dei unico et simplicissimo actu peragatur, solet tamen juxta nostrum concipiendi modum inadæquatum ad faciliorem rei intelligentiam in duos dispesci a theologis, quorum prior *negativus* dicitur, posterior verò affirmativus seu *positivus*. Ille refertur ad *præteritionem*, iste ad *prædamnationem*. . . . Actus *negativus* duo includit, tum *præteritionem*, per quam in aliorum electione, tum ad gloriam, tum ad gratiam, illos neglexit et insuper habuit, quod patet ex eventu electionis; tum *desertionem negativam*, qua ipsos in massa corrupta et sua

miseria relinquit. . . . Actus *positivus*. . . . qui dicitur *prædamnatio*, duo includit, destinationem ad damnationem, per quam sunt vasa iræ coagmentata ad interitum, tum destinatio ad judicia intermedia, inter quæ præcipuum est excæcatio et induratio, quæ solis ἀπολλυμένοις contingit.—F. TURRETIN: *Inst. Theol.*, pp. 419, 420.

Reprobationis docendi causa duo actus statuuntur: indebitæ gratiæ negatio, quæ *præteritio*, et debitæ pœnæ destinatio, quæ *prædamnatio* dicitur.—WOLLEBIUS, *ibid.*, 23.

Reprobationis universæ natura absolvitur his partibus, quod Deus tum ut αὐτοκράτωρ, absolutus dominus, puro puto arbitrio suo disponens de iis, qui ab hac dispositione reprobi dicuntur; tum ut justus iudex, nemini nisi peccatori damnationem decernens, ad illustrandam gloriam justitiæ suæ certos homines in communi peccatorum massa jacentes, adeoque nec ceteris deteriores, partim præteriit, partim ad exitium destinavit, partim eodem decreto fini huic convenientia media subordinavit. Præteriit autem in præparatione tum gloriæ, tum gratiæ. In præparatione gloriæ, quatenus regnum celorum solis a patre benedictis præparavit. (Matt. xxv, 34, 41.) In præparatione gratiæ, quatenus illos non dedit filio redimendos æque ac electos. (Ioh. xvii, 9; Matt. xiii, 11; xi, 26.) —HEIDEGGER: *Corpus Theol.*, v, p. 56.

Reprobatio est decretum Dei de relinquendis certis hominibus in peccato et propter peccatum damnandis. Duplicem in se actum includit; *prior* actus est propositum Dei deserendi quosdam et sibi relinquendi; hic actus est absolutus, pendens a solo et absoluto Dei arbitrio. *Alter* actus est propositum damnandi propter peccata; hic actus non est absolutus, sed continet respectum et conditionem peccati.—KECKERMANN: *Systema Sanct. Theol.*, p. 172.

V. MEANS BY WHICH GOD EXECUTES THIS DECREE.

The foreordained *media fini huic convenientia*, mentioned in the last extract but one, are as follows: desertio reprobatorum, separatio eorundem a Christo et gratia redemptionis sive reconciliationis, omissio vocationis vel saltem vocatio inefficax, retentio peccatorum, excæcatio, sive induratio et finalis impenitentia.—HEIDEGGER, v. 65.

Quæ sunt executionis decreti Dei peculiaria de reprobandis hominibus media? Numero itidem sena. (1) Peccatorum actualium infinita soboles. (2) Ἀπιστία, infidelitas sive alienatio et separatio a Christo. (3) Desertio; sive nulla aut inefficax per verbi prædicationem vocatio, aut ad vocationem interna responsio. . . . (4) Pertinacia, sive induratio et exæcatio in peccatis. (5) Hinc est perpetua Dei aversatio, contemptus et progressio ex peccato in peccatum. (6) Tandem justissima eorum condemnatio inde sequitur.—BUCANUS: *Instit. Theol.*, Gen., 1609, l. xxxvi, 39.

Qui vult alicui serio finem, is etiam vult et confert, quantum in se est, media ad eum obtinendum necessaria, maxime si ea omnia in manu sua habet, et si ab eo solo pendent.—TURRETIN, I, p. 40.

Media hujus reprobationis exequendæ esse, aut potius ex tali æterna reprobatione sequi, quod Deus impiis, quando in hoc mundo nascuntur, gratiam suam, vocemque et doctrinam Evangelii omnino et in totum, aut caltem internam cordium illuminationem et gratiam eam, per quam vocationi evangelicæ respondere valent, negat, eosque in naturali sua cœcitate et duritie relinquit: imo, quod Sathanæ ipsis operanti traduntur et in prædam dantur.—ZEPPERUS: *Instit. de Prædest.*, p. 18.

Reprobationem consequuntur denegatio gratiæ, hanc peccata, peccata pœnæ peccatorum, ad quæ omnia præordinavit Deus reprobos ab omni æternitate.—ZANCHIUS: *Nat. Dei*, p. 620.

Fuit ergo hoc primum, quod de Reprobis constituit Deus ab æterno, nempe quorundam hominum ad exitum sempiternum destinatio. Ad hoc autem ordinata fuerunt ipsorum peccata, et ad peccata desertio gratiæque denegatio.—ZANCHIUS, *ibid.*, p. 740.

Reprobationem tria consequuntur: privatio gratiæ, peccata, et pœnæ peccatorum.—GOMARUS: *Disput. de Prædest.*

Deum non tantum ad damnationem sed etiam ad causas damnationis predestinasse quoscunque libuit, verum esse agnoscimus.—BEZA: *De Natura Dei*, p. 417.

Damus reprobos necessitate peccandi, eoque et pereundi ex hac Dei ordinatione constringi, atque ita constringi, ut nequeant non peccare atque perire.—ZANCHIUS, *ibid.*, p. 744.

VI. WHAT PROPORTION OF THE HUMAN RACE WERE REPROBATED.

In *paucitate* credentium apparet diversitas; non communis omnium est electio. Mundus ad suum creatorem non pertinet, nisi quod a maledictione, ira Dei et morte æterna *non multos* eripit gratia, *mundum* vero in suo interitu relinquit.—CALVIN: *Inst.*, III., xxii, 7.

Si *pauci* tantum sunt electi, tum reliqui sunt reprobati.—SCHARPIUS, p. 303.

Misericordia non universalis—sed ex perditis salvare *aliquos* ex omni gente.—WENDELINUS: *Systema*, p. 184.

Deus reprobavit *plurimos*, ut sic publicaret divitias gloriæ suæ erga vasa misericordiæ.—ALSTEDT, p. 219.

Infidelitas est consequens reprobationis.—TURRETIN, I., p. 425. Ex multis *via paucos* credere.—*Consensus Genevensis*, p. 254.

Quisque mandato Dei tenetur credere se inter *paucos* hos [electos] esse.—GOMARUS, *de Prædest.*, thesi 8.

Scriptura aperte docet, non omnes, sed *aliquos* tantum esse electos.—ALTING: *Syllab. Controv.*, p. 159.

Electio ex ista miseria ad salutem *particularis*, et *plurimorum* præteritio immota, quos Deus in sua miseria, liberrimo sed justissimo tamen judicio, qui voluit.—TURRETIN, tom. I, p. 439.

Illos non vult salvari Deus, quos ne quidem verbo suo vult vocare ad fidem et salutem. Nam cui denegantur media, illis etiam denegari censetur finis. At *innumeris* denegavit verbi præconium, quod solum est medium ad fidem et salutem, ut sub V. T. omnibus gentibus, sub N. vero variis adhuc populis, quibus nunquam affulsit lux evangelii, et qui in tenebris densissimis paganismi adhuc jacent.—TURRETIN, I, 443.

Dilectio de qua agitur, (Io. iii, 16,) quum Deus dicitur, ita dilexisse mundum etc. non potest esse universalis erga omnes et singulos, sed *specialis* erga *paucos*.—TURRETIN, I, 446.

Ast jam, proh dolor! intelligo, *longe maximam* miserorum hominum *partem* indignam misericordia gratiaque futuram, *paucissimosque* gratiæ meæ nullum obicem obdituros.—STEPH. VITUS: *Defensio Apologiæ Synodi Dordr. et Reform. Fidei*, Cassellis, 1726, p. 230.

VII. REPROBATE INFANTS.

Multi sunt piorum infantes, ante ullum rationis usum morientes, multæque sunt hominum adulterorum myriades . . . et quamvis nullus accesserit evangelii contemptus, tamen originalis illa peccati labes hominibus damnandis suffecerit.—PERKINS, *Armill.*, p. 281.

In reprobis infantibus executio decreti Dei sic est: ubi primum nati sunt, ob primarii et nativi peccati reatum sibi relictis morientes, reprobantur in æternum.—PERKINS, *ibid.*, p. 219.

Infantum qui in Christo moriuntur, antequam operari aliquid potuerunt, diversa est ratio. Hi enim simpliciter aut servabuntur secundum gratiam, aut damnabuntur secundum naturam filii iræ etc.—PARÆUS, in *Rom.* p. 232.

Infantes morientes quomodo servantur et damnentur.—PARÆUS, *ibid.*, Index.

Unde factum est, ut tot gentes una cum liberis eorum infantibus æternæ morti involverit lapsus Adæ absque remedio.—CALVIN, III, xxiii.

Quod proinde juste agat Deus quicquid agit, etiam indurando et condemnando infantes, si modo hoc ipsi voluntate arcana placeat.—RIPPERTUS SIXT., *Necess.*, p. 804.

De parvulis autem *Christianorum*, qui absque sacramento decedunt, si interrogarer, responderem, de illis spem bonam habendam esse.—MARTYR: *Loc. Com.*, p. 137.

Nec Zwinglius, nec Calvinus, nec quisquam nostrum indefinite omnes infantes sine baptismo vel in utero matris, vel in partu, vel dum ad baptismum gestantur decedentes, in cælo cum beatis collocant; sed de solis infantibus Ecclesiæ in fœdere natis, si morte præveniantur canone charitatis ita pronunciant, ex singulari privilegio promissionis parentibus et liberis factæ in fœdere: Ero Deus tuus et seminis tui, salva tamen electione Dei, quæ ut olim in Abrahami et Isaaci, ita deinceps in fidelium liberis sæpe discrimen fecit ac facit, nec scrutandum nec sugillandum, sed adorandum. Rom. ix, 11. Hæc est nostra et doctorum nostrorum constans de hac questione sententia.—PARÆUS, de *Amissione Gratiæ et Statu Peccati*, contra Bellarminum, lib. vi, p. 891.

Si decreti reprobationis causa esset peccatum, tum aut orig-

inale aut actuale. At non originale, quia tum omnes homines naturaliter nascentes reprobati fuissent, cum omnes peccato originali sunt infecti. Nec actuale, quia sic nulli infantes vel Judæorum et Turcarum, vel in utero matris, vel paulo post nativitatem mortui, a Deo reprobati essent. Ergo, etc.—SCHARPIUS: *Curs. Theol. Controv.*, I.

VIII. WHY GOD CREATED REPROBATES.

Creatio reprobatorum est fructus reprobationis.—FESTUS HOMMIUS: *Notæ ad Catech.*, p. 216.

Non enim pari conditione creantur omnes, sed aliis vita æterna, aliis damnatio æterna præordinatur.—CALVIN, III, xxi, 5.

Quos ergo in vitæ contumeliam et mortis exitium creavit, ut iræ suæ organa forent, et severitatis exempla, eos, ut in finem suum perveniant, nunc audiendi verbi sui facultate privat, nunc ejus prædicatione magis excæcat et obstupescit.—CALVIN, III, xxiv, 12.

Quosdam homines a Deo opifice conditos esse ad interitum.—BEZA, *ad Rom.* ix, 22.

Deus constituit condere homines ad diversos fines; nempe alios ad fruendum salute æterna, alios vero ad sentiendum cruciatos æternos, seu ad exitium æternum.—MACCOVIUS, *de Præd.*, thesi viii.

Impios fuisse destinatos creatos ut perirent.—CALVIN: *Com. Rom.*, ix, 18.

Alios esse a Deo creatos ut perirent, videtur prima fronte absurdum, Scriptura tamen id dicit.—MARTYR: *Loci Com.*, p. 994.

Quos Deus prædestinavit ad exitium sempiternum, eos etiam creat ad exitium sempiternum; eiis sunt ad exitium sempiternum omnia illa, quæ electis ad salutem.—POLANUS, *in Oseam*, c. xiii, 9.

IX. WHY GOD VOUCHSAFES TO REPROBATES AN EXTERNAL VOCATION AND THE USE OF THE MEANS OF GRACE.

Ecce vocem ad eos [reprobos] dirigit, sed ut magis obscurdescant; lucem accendit, sed ut reddantur cæciores; doctrinam profert, sed qua magis obstupescant; remedium adhibet sed ne sanentur.—CALVIN: *Instit.*, III, xxiv, 13.

Neque hoc quoque controverti potest, quos Deus illuminatos non vult, illis doctrinam suam ænigmatibus involutam tradere, ne quid inde proficiant, nisi ut in majorem hebetudinem tradantur.—*Ibidem*.

Quandoquidem isti [reprobi] antequam Christus ipsis prædicetur, in peccatis mortui et damnationi per legis transgressionem obnoxii erant, necesse est sequatur Christum ipsis prædicari ad damnationis ipsorum aggravationem. Et hæc quidem est intentio Dei, quando reprobis Christum curat annunciari.—DONTLOCKIUS, *Contra Anonym.*, c. iii.

Electos solos a Deo trahi ad fidem per potentiam omnipotentem, cui ipsi resistere non possunt: Reprobos vero contra, etiamsi templum frequentent, verbum Dei audiant, utantur sacramentis, etc., per hæc tamen illuminari non posse; sed omnia hæc media ipsis cedere aggravandæ ipsorum condemnationi, quia scilicet Deus voluit gloriam suam per ipsorum exitium declarare.—REVIUS: *Acta Synodolia Dordr. Rem.*, A. 38.

Denique reprobis omnia co-operantur in malum, ipsorum reproborum vitia, etiam bona, nempe gratia Dei, et dona Spiritus Sancti.—ZANCHIUS: *De Nat. Dei*, p. 644.

Eos [reprobos] ut in finem suam perveniant, nunc audiendi verbi sui facultate privat, nunc ejus prædicatione magis excæcat et obstupefacit.—CALVIN, III, xxiv, 12, 24.

X. JUSTICE AND PROPRIETY OF UNCONDITIONAL REPROBATION.

Quare si quos destinavit ac creavit ad exitium, injustitiæ accusari non potest, duplici, nomine et jure. Primum absoluto dominii, deinde subordinato et relato (quod peccata spectat) judicii.—GOMARUS: *Disp. de Præd.*, thesi 27.

At cum Deus hominem ad peccatum necessitat, ut eum propter peccatum puniat, juste agit, quia habet potestatem hominem gubernandi ut vult.—PISCATORIUS: *Resp. ad Dupl. Vorstii*, p. 223.

• Non modo igitur per illam *ὑπεροχήν* tantam, Deo licet creaturam insontem cruciatibus addicere ratione durationis infinitis, sed etiam immensis ratione magnitudinis atque atrocitatis, si creatura eorum capax est. Quando enim jus summum *ἐν ὑπεροχῇ* positum est, quanta est *ὑπεροχή*, tantum jus illud etiam

esse necesse est.—AMYRALDUS: *Dissert. Theol.*, quatuor. Dissert., II.

Licet Deus per istam desertionem neget homini illud sine quo vitari non potest peccatum, non propterea peccati causalitas illi tribui potest; (1) quia Deus jure illam negat, nec tenetur gratiam illam cuiquam dare;* (2) ex illa negatione non sequitur potentia peccandi, quam homo habet a seipso, sed tantum non curatio istius impotentiae; (3) Deus negat gratiam quam nolunt ipsi accipere nec retinere, et quam ultro aspernantur, cum nihil minus cupiant, quam regi a Spiritu Sancto; (4) non negat illam gratiam ut peccent, sed ut ob peccatum luant.—TURRETIN, Tom. I, 420.

Etsi reprobi ad damnationem et ad causas damnationis sint destinati, et creati ut impiè vivant, et sint vasa plena fecibus peccatorum, non tamen inde sequitur, quod absolutum reprobationis decretum causa sit omnium scelerum et flagitiorum in mundo, quia præter scelera et flagitia reprobatorum in mundo etiam alia scelera et flagitia committuntur, nempe ab electis.—PISCATORIUS: *Contra Tauf.*, p. 47.

Dubitari nequit, quin Deus ab æterno quosdam reprobarerit. . . . Absque qua destinatione maxima hominum pars sine ullo Dei consilio ad finem suam decurreret, incertoque eventui permitteretur neque de exercenda justitia et judicio ab æterno quicquam Deus statuisset, quod de Deo, summo rerum omnium domino, et bonorum ac malorum clemente simul atque justo diribitore cogitari sine impietate non potest.—HEIDEGGER, *ibid.*, V. 55.

Millies satius est et æquius, ut omnes et singulæ creaturæ in celo ac in terra conferant ad revelandam in perditione sui æterna gloriam et majestatem Dei, quam ut inserviat necatio pulicis aut muscæ ad demonstrandam omnium in mundo hominum dignitatem.—PERKINS: *Symbol.*, p. 471.

XI. CONCLUSION.

Decretum quidem horribile fateor.—CALVIN: *Inst.*, III, xxiii.

* Dicimus ergo potestatem Dei in creaturis niti sola ἐντροπή, excellentia et eminentia divinæ naturæ et dignitate. Ex qua fluit, ut Deus hominem reprobare, destinare ad mortem, gratiam efficacem denegare, alienum peccatum imputare et propter illud punire, denique ad impossibile obligare et affligere sine demerito possit. SZYDLOVIUS in *Vindictis questionum aliquot difficilium et controversarum in Theologia*. Franek. cap. 12.

ART. V.—THE NEW TESTAMENT IDEA OF THE PASTORAL OFFICE.*

THE New Testament Scriptures clearly teach that the true minister of the Gospel is called to his sacred office both by the Church and by the Holy Spirit. Various official titles are given him in the New Testament. He is called *Bishop*, (Επισκόπος, Phil. i, 1; 1 Tim. iii, 2; Tit. i, 7; Acts xx, 28;) *Minister*, (Διακόνος, Υπηρέτης, Phil. i, 1; 1 Cor. iii, 5; 2 Cor. iii, 6; vi, 4; Acts xxvi, 16;) *Preacher*, (Κήρυξ, 1 Tim. ii, 7; 2 Tim. ii, 11;) *Teacher* (Διδάσκαλος, Ephes. iv, 11; 1 Tim. ii, 7;) *Evangelist*, (Ευαγγελίστης, Acts xxi, 8; Ephes. iv, 11; 2 Tim. iv, 5;) *Servant of Jesus Christ*, (Δούλος Ἰησοῦ Χριστοῦ, Rom. i, 1; Gal. i, 10; Phil. i, 1;) *Steward of the mysteries of God* (Οικονόμος μυστηρίων Θεοῦ, 1 Cor. iv, 1; Tit. i, 7;) *Messenger*, (Ἀγγελος, Rev. i, 20; ii, 1, 8, 12, 18;) *Pastor* or *Shepherd*, (Ποιμήν, John x, 11, 14, 16; Ephes. iv, 11.) The last title of *Pastor* or *Shepherd* is the most fitting, as well as the most beautiful of all: for it contains the fundamental idea of the pastoral office, the nature and design of which it is our purpose to investigate. On the one hand, it distinguishes the pastor from his flock, and invests him and his office with a certain dignity; on the other, it shows his connection with, and his duty toward, the flock, and his responsibility to the great Head of the Church. But both the *dignity* and the *duty* in the pastor are united by the tenderest and holiest bond—*love*. The true pastor does not assume the dignity of an autocrat, who looks upon his flock as his property, and does with it as he pleases; nor is his idea of duty that of a hireling or servant, who, because he is paid, mechanically performs it. He recognizes neither the hierarchical nor the ochlocratical tendency in the Church. It is contrary to the fundamental idea of his office to consider himself the sole hierarch or lord of faith; or for the Church to look upon him as a hireling, with whom she has entered into a contract that may at any time be dissolved. In John x, our Lord represents himself as the pattern and head of all good shepherds. In this chapter the three

* For some of the thoughts in the following pages we are indebted to an article in the German, by Prof. Plitt, of Bonn.

distinctive functions of the pastoral office are clearly discernible. 1. It is said in verse 3, that he *calls* the sheep, and that they *hear his voice*. This indicates, particularly, the *preaching of the word* by the pastor, and, generally, the *administration of his office* in relation to those who are to be brought to a saving knowledge of the truth, and become living members of the flock of Christ. The Apostle Paul alludes to the same idea when he says, (2 Cor. iv, 5, 6,) "For *we preach* not ourselves, but *Christ Jesus the Lord*, and ourselves your servants for Jesus' sake." (See also 1 Cor. i, 5, 6; Col. i, 28; ii, 1, 2.) 2. Again it is said, in verse 3, that the good shepherd calleth his own sheep by name, and "*leadeth them out*;" and in verse 4th, that "*he goeth before them*." This indicates the *government, guidance, and watchful care* of that portion of the great flock entrusted to him. "The going before them" refers more particularly to *his own holy example*, which both our Lord and the Apostle Paul make the fundamental condition of his office-work. (Acts xx, 28.) 3. Lastly, it is said in verse 11, "*The good shepherd giveth his life for the sheep*." These words are not so much a prophecy as a declaration that of the pastor, in the accomplishment of his sublime mission, nothing less is required than a sacrifice of his time and talents, of his life, of his *all*—a complete dedication of himself to the pastoral office. This laying down his life for the sheep, this entire self-consecration to God and the Church, is the chief characteristic of a good shepherd. Our Lord himself exemplified it both by word and deed. (See John x; Matt. xx, 20; 1 John iii, 16.)

From what has been said, we perceive in what the work of the pastor consists. It consists in nothing less than in the establishment of a living union and communion between Christ and sinful man. This is to be effected, 1, *by preaching or teaching*, (διδάσκειν;) 2, *by governing or guiding*, (ἐπισκοπεῖν;) 3, *by ministering or serving*, (διακονεῖν.) The elements of this union between Christ and the sinner are, 1, a knowledge of Christ; 2, following and obeying Christ; and 3, finding full satisfaction and enjoyment in Christ. Hence it is evident that a proper knowledge and apprehension of Christ is the root and foundation of the spiritual life of the soul—the basis of its union with Christ. "This is life eternal, that they might know

thee, the only true God, and *Jesus Christ*, whom thou hast sent." But how shall a sinner *know* Christ? By receiving instruction concerning him and his salvation. But how shall he be taught without a teacher? Hence we see that *teaching* or *preaching* is the first, if not the chief, business of the minister. This should not be lost sight of. Mere creeds and confessions, however orthodox—mere rituals and ceremonies, however elevating in their tone—should never be substituted for the preaching of the word. They are, *per se*, insufficient to establish a personal and vital union between Christ and his Church. Our Lord is very explicit on this point, when he says, (John xvii, 8,) "For I have given unto them **THE WORDS** [not the creeds, confessions, rituals, etc.,] which thou gavest me; and *they have received them*, and *have known surely* that I came out from thee, and they have believed that thou didst send me." Again he says, in verse 20, "Neither pray I for these alone; but for them also who shall believe on me *through their words*," that is, through their *preaching*. **THE WORD OF GOD**, then, is what the minister should preach; and he should preach it in the spirit of Christ and his apostles.

I. Since *preaching* or *teaching* is the first and most important duty of the minister, (Matt. xxviii, 19, 20,) let us examine the nature of preaching a little more closely. In so doing, we shall follow the suggestions of the Apostle Paul, (Tit. ii, 7,) "In all things showing thyself a pattern of good works: in doctrine showing *uncorruptness*, (*ἀδιαφθορίαν*), *gravity*, (*σεμνότητα*), *sincerity*, (*αφθαρσίαν*)." The first requirement, then, in preaching, on the part of the minister, is *uncorruptness of doctrine*. This is not exactly synonymous with orthodoxy; it signifies something more profoundly *subjective*. It means more particularly the internal and external attitude he assumes in reference to the doctrines of the Bible, that is, the *mode* of his *internal* apprehension and *external* presentation of the divine truth. In presenting to the people the doctrines of Christianity, he must demonstrate to them the soundness of his mind, the incorruptibility, impartiality, and clearness of his motives, by avoiding all non-essential side-issues, prejudices, and conceits, and by treating sacred things in a sacred manner. Hence we perceive that this is not so much a *dogmatical* as an

ethical precept. Thus, it may easily happen that one minister shall be dogmatically correct, and at the same time far from being *ἀδιαφθόρος* in doctrine; and another may unconsciously entertain partially erroneous views, but nevertheless be a faithful, honest, pure-minded minister of the word.

Next comes the *σεμνότης*, the *gravity* or *dignity* of treatment. This has reference to the external manner of presenting the divine truth. But this dignity is not to be studied as a role. No artificial rules for the regulation of the *σεμνότης* should be laid down; for they may easily lead one to acquire unnatural habits. The only rule that can be given, is for the minister thoroughly to enter into, and live in the spirit of, the sacred truths about to be delivered; for then only will the internal impression of the divine truth find a corresponding expression of manner, voice, attitude, etc.

Lastly comes the *αφθαρσία*, *sincerity*, which is no less an indispensable element of preaching than "uncorruptedness and dignity." It is honesty of mind or intention, freedom from simulation or hypocrisy. It restrains him from preaching what he does not believe. He is sincere in his convictions and beliefs, in his love for the word of God and for the Church, and in the expression of his sentiments and feelings. The words of Shakspeare are applicable to him:

"His words are bonds, his oaths are oracles,
His love sincere, his thoughts immaculate."

Let us still further analyze the general idea of *preaching* or *teaching*, as connected with the pastoral office. In Acts xx, 20, 21, we find that it is resolved into three distinct functions: 1, the *αναγγέλλειν*, the making known, declaring, announcing; 2, the *διδάσκειν*, the teaching proper; 3, the *διαμαρτυρεῖσθαι*, the personal address or exhortation, the testifying to the truth by one's own personal experience. In Matt. iv, 23, and ix, 35, it is said of Jesus, that he went about *διδάσκων καὶ κηρύσσων*, teaching and preaching; the *κηρύσσων* here implying both the *αναγγέλλειν* and the *διαμαρτυρεῖσθαι*, but more particularly the former.

The *first*—the *αναγγέλλειν*—means simply to make known, or to communicate, the revealed will of God. It is to be made known *to all men*; even to those who do not desire or accept it.

Thereby their ignorance of it is dispelled, and they can no longer plead it as an excuse for their neglect and folly. But in connection with the *απαγγέλλειν*, two things are to be noticed :

I. *Nothing should be kept back ; it should comprehend the whole counsel of God.* The Apostle Paul, at his departure from the Church at Ephesus, (Acts xx, 20, 27,) makes the following solemn declaration : "*I kept nothing back* that was profitable unto you." . . . "I have not shunned to declare unto you *all the counsel of God.*" We do not speak here of those mysteries of the plan of salvation which none can comprehend ; for it is self-evident that what the preacher does not know or understand, he cannot make known ; what he does not possess, he cannot give. We speak here of the danger of being silent on points which he understands full well, and which he ought to declare. This danger of not declaring the whole counsel of God is the result of a man-fearing or man-pleasing spirit, or of natural timidity. It is often the greatest, when he has to preach before distinguished auditors ; nor is there, generally, less danger in the presence of his stated congregations. There is always a certain class of hearers who cannot endure heart-searching discourses, and who seem to say by their very looks, if not by their words, "*Noli me tangere.*" If he touches upon popular sins and fashionable errors, he is in danger of falling into disfavor or losing his position. But he should not yield to such temptations ; otherwise how can he say with the Apostle Paul, "I am pure from the blood of all men?" and how could he give a strict account in the day of judgment?

But it may here be objected, "Is it not against all Christian courtesy and decorum to bring private affairs, of perhaps the most delicate nature, before the public? Are not the respective persons, by such a course, rather injured and soured against than won for the divine truth? Does not the minister thereby injure his usefulness?" We admit, there is a Christian sense of propriety which should always be kept sacred. Nothing is more reprehensible than the violation of what may be termed the chasteness or decorum of the pulpit. The Apostle Paul, with his refined and delicate moral sense, was a model in this respect. But it is to be observed here, that the preaching which "keeps back nothing that is profitable,"

should be done not only "*publicly*," but also "*from house to house*," or "*privately*," (Acts xx, 20.) For there are things which should not be spoken "*publicly*," both out of respect to the person or persons concerned, and to others. But they must be said *privately*. Much may be said and accomplished *privately*, that might not be done *publicly*. And on the other hand, much may be said *publicly*, if said in the proper Christian spirit, and not after the manner of an angry, noisy declaimer, whose discourse is full of acrimonious invectives.

2. The next thing to be noticed, in connection with the *ἀναγγέλλειν*, is that *nothing of our own should be added to the revealed will of God*. This may be done in two ways: (1.) Such additions may be made that the strait gate may become straiter, and the narrow way narrower still. The law may be preached with such rigid severity and relentlessness that the glory of the divine grace and love is entirely obscured, and thus the sinner may be driven to hopeless despair. Religion is made to consist in the strict observance of the letter of the law. *The loving and pardoning Saviour* is lost sight of in the *inexorable Judge*. This strictly legal pietism is not in harmony with the tenor of the teachings of Christ and his apostles. (2.) Additions may be made in such a way as to make the narrow way wider than it really is. The word of God may be wrapped in such latitudinarian platitudes, that it no longer will prove itself "the power of God," and "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Christianity is made to consist in a few external observances, and to be used simply as a mark of respectability. A minister thus pampering to the vicious taste of certain people, winking at their fashionable errors and follies, and crying, "Peace! Peace!" where there is no peace, is regarded by them as very popular and attractive. But such style of preaching is scarcely better than an attempt to wash people with water without making them wet. They are made to believe that they walk in the narrow way that leads to eternal life, whereas they walk in the broad way that leads to wretchedness and ruin. While the preaching of the law in its relentless severity rouses and quickens the conscience and shows the need

of a Saviour; the preaching of soft sentimentalism, insipid platitudes, and unrestricted latitudinarianism, lulls it to sleep, feeling content with the observance of a few insipid forms. So much for the *αναγγέλλειν*.

The *second element* of the general idea of preaching is the *διδάσκειν*. This properly means *teaching or imparting instruction*. The *διδάσκειν* presupposes that the subject-matter of the *αναγγέλλειν* has at least been heard and received; for, strictly speaking, no instruction can be given in a science of which the pupil has not yet heard. But it may be asked, "What is there yet lacking, if the subject-matter of the *αναγγέλλειν* has been willingly received?" Just here, the erroneous opinion is frequently entertained, that the mere preaching of the gospel in a general way by the minister, and its acceptance by the people, is all that is required. Hence we find so much ignorance and confusion in regard to the doctrines of Christianity, and so little real, thorough, and substantial religious experience. There is a lack of *expository preaching*. The great truths of the gospel are not sufficiently developed, explained, illustrated, and enforced. They frequently lie hid in man's heart, like the talent in the napkin, undeveloped and unapplied to the individual life. Hence, too, the lack of "observing those things," which were spoken by our Lord. And yet "the observing of those things" is really the most important thing. Our Lord has made it the principal end and object, toward which all our *teaching* should be directed, when he says in Matt. xxviii, 20, "*Teaching them to observe* all things whatsoever I have commanded you;" and in John xiv, 21: "He that hath my commandments, and *keepeth* them, he it is that loveth me." We see, then, that the *ἔχειν*, the having, the possession of the commandments is one thing, and the *τηρεῖν*, the keeping or observing of the same, is another. The *τηρεῖν* is to be effected by the *διδάσκειν*. Hence a twofold function is implied in the *διδάσκειν*: (1.) *The exposition*, (2.) *the application*, of the sacred text.

(1.) *Exposition* has for its object the determination, development, and illustration of the precise meaning and connection of the text, a task far more difficult than the mere *αναγγέλλειν*. We frequently find talented and distinguished ministers, who understand the *αναγγέλλειν* in a masterly manner, and who pass

through the country like a "*legio fulminea*," producing a great sensation, and causing many to awake from their sleep of sin. The results of their labor seem always to be apparent, and hence they become popular and distinguished. But when they come to the *διδάσκειν*, the thorough exposition of the text, they are at a loss. They have no talent for it. They can accomplish little in that department. On the other hand, ministers of fine *expository* ability may not become as popular, and the results of their labor may not be as apparent, as among the former class. And yet they really accomplish more. While the effects of the former class are generally superficial and evanescent, those of the latter are deep and lasting. They develop and nurture the spiritual life of the flock, indoctrinate them in the great truths of the gospel, and establish them in their most holy faith. Such pithy expository preaching is somewhat rare in our days. It is a desideratum in the Church. (2.) *The second function* of the *διδάσκειν* is the *application of the doctrines of Christianity to the various conditions and relations of life*. It is the practical talent. It consists not merely in a few arbitrary, loosely-connected practical observations, but it is the "*De te fabula narratur*," or as Nathan said to David, "Thou art the man!" In this particular many of our own ministers excel. Some of Luther's, Schleiermacher's, and Whitefield's sermons furnish excellent examples of it.

The *third element* of the general idea of preaching is the *διαμαρτυρεσθαι*, the testifying, the personal address and appeal, the exhortation to accept the truth of the gospel and walk in it. The Apostle Peter (Acts ii, 40) furnishes us an excellent example of it. The *διαμαρτυρεσθαι* always presupposes the *ἀναγγέλλειν* and the *διδάσκειν*, and should necessarily follow them. It may be regarded as the sequel of the sermon, whether delivered publicly, in a direct appeal, or privately, in the *pastoral* conversation. The objective points aimed at thereby should be *repentance* and *faith*. The preacher should ask himself: "What is the object of my preaching? What do I desire to accomplish? Is it the awakening, conversion and sanctification of my hearers? Is it to serve the Lord and the Church with all humility and patience, or to serve myself? How and by what means can I most successfully accomplish

the work assigned me by God and the Church?" In his homiletical meditations he should not so much aim at being eloquent or scholarly, or producing a sensation, as at the awakening and conversion of his hearers.

II. Having considered that part of the pastoral office which has for its object *the calling of sinners to repentance, and the instruction of the Church in the doctrines of Christianity*, let us briefly notice that other part of it, which in the New Testament is designated by the terms "ἐπισκοπεῖν" or "ποιμαίνειν τὸ Ποίμνιον," "to oversee, guide, or govern the flock." This is a spiritual function. It does not so much consist in an external bureaucratic government, as in the performance of those duties and in the use of those means which tend to enhance the spiritual life of the flock and preserve them from all evil. Therefore the Apostle Paul has delivered the following charge to the bishops or elders of the Church at Ephesus (Acts xx, 28 :) "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you *overseers*, (ἐπισκόπους,) to feed the Church of God, which he hath purchased with his own blood." The same watchful care and solicitude is manifested by our Lord, when it is said by him, (Matt. ix, 36,) "But when he saw the multitudes, he was moved with compassion on them, because they *fainted*, and *were scattered abroad*, as sheep having no shepherd." Here the pastor has a true model for imitation. With compassionate love for the sinner he should enter upon his work. This love for souls has its ground and origin in the *love of God toward us*, and in the knowledge of the condition of those who are "as sheep having no shepherd." Their condition is described, in the passage just quoted, as being "faint" and "scattered abroad," (εσκυλμένοι καὶ ἐρριμμένοι;) σκυλλεῖν means "to lacerate, fatigue, harass, exhaust, etc. This is a true description, not merely of the physical condition of the multitudes referred to by our Lord, but also of the condition of man in his natural state. He is harassed by his evil passions, perplexed by manifold worldly cares, and annoyed by the thousand little troubles and ills of life. They disturb the peace of his mind and the tranquillity of his soul. Thus his moral sensibilities become obtuse, and the sublimest truths of the gospel fail to make a right impression upon his mind. This is

especially the case when different religious (?) quacks are experimenting upon him; as it was done during and immediately after the days of our Lord, when the people were wearied with an almost endless variety of traditions and regulations. It frequently happens in our days that different views and systems of doctrine, almost diametrically opposed to each other, are advanced, so that those unaccustomed to severe reflection are scarcely able to discover the real truth, and frequently become disgusted with it. Indeed, no word describes their condition better than *εσकुλμενοι*. Every man in his natural state may be considered an *εσकुλμενος*.

The other word, *ἐρριμμένοι*, (from *ρίπτειν*,) means "to throw or cast down, to scatter, disperse, abandon," etc. We know how, in the days of our Lord, the Jews were torn by politico-religious factions. There were the political zealots, the enraged patriots, and the Roman timeservers on the one hand, and the infidel Sadducees, the orthodox Pharisees, and ascetic Essenes on the other. Whither should the poor people turn for guidance and help? There was a continued *ρίπτειν*. And it may with propriety be said, *it is thus in our days*. Human life *to day* is more agitated than a century and a half ago. A never-resting conflict is going on upon the political and ecclesiastical arenas. Scarcely has the storm of one revolution passed away, when another one is approaching. Public and private life seem almost entirely absorbed by political parties, ecclesiastical strifes, races for wealth and position, and by an inordinate passion for amusements and luxuries. Moral and religious questions are frequently agitated in the interests of politics. We often see men, otherwise indifferent to the Church and religion, place themselves at the head of so-called religious movements, in order to make political capital. The great masses of the people, who generally have no settled convictions or principles of their own, allow themselves to be led and *fanaticised* by such politico-religious demagogues. They thus become *ἐρριμμένοι*.

But notwithstanding this lamentable condition of the masses, we should not be blind to the fact that there is still some good to be found among them. And if, Christ-like, with compassionate love we anticipate the good in them, it will sooner or later become apparent. If approached with kindness

and pastoral solicitude, good impressions may be made upon their hearts, and a desire for something higher and holier awakened in them. Thus their prejudices may soon be overcome, their evil habits corrected, their unholy passions subdued, their sins forgiven, and their souls regenerated and sanctified by the influence of the Holy Spirit; so that they are no longer ἐπὶ κτήνῳ, but sheep of the fold, whose shepherd and bishop is the Lord.

But just here, as our Lord intimates, seems to lie the fault for this lamentable state of affairs among the masses; namely, *the want of special pastoral care and guidance*. In the time of Christ they had the temple, they had synagogues, schools, priests, pharisees, scribes, and teachers almost without number; and yet, so far as real spiritual care was concerned, "the multitudes were as sheep without a shepherd." Thus it is in our days. We have churches, schools; missionary, Bible, tract, and temperance societies; bishops, preachers, teachers, religious literature, etc.; and yet it almost appears as if the masses of the people were "like sheep without a shepherd." Why this state of things? Is there not too much exclusiveness practiced among many Churches and pastors of the different denominations? Do they not lack, to a great extent, that spirit of holy love and zeal, and of self-consecration, that characterized Christ and his apostles? Has not the spirit of *caste* crept into the Church? Are there not some Churches and ministers who seldom, if ever, go beyond the boundaries of their local parishes in their missionary operations? The great masses of the people are indeed greatly to be blamed for their gross neglect of Christ and his salvation; yet there are many Churches and ministers who are equally blamable for not doing their *whole duty*. Let the *whole Christian Church* feel a *deep concern* for the salvation of the masses; let her use all her strength and resources, which Christ has placed at her command, for the spread of the Gospel *everywhere*, and our Lord will have no longer occasion to say, so far as the Church is concerned, that "the multitudes are as sheep without a shepherd."

III. Lastly, let us briefly consider the third function of the pastoral office, mentioned at the beginning of this article, namely, the *διακονεῖν*—the serving or assisting in temporal matters.

This is a function more of a *temporal than of a spiritual nature*. It implies more particularly the care of the poor, of the widows and orphans of the flock. It is evident from the writings of St. Paul, that even after he had employed deacons for this specific work, he still ministered to the necessities of the saints. And history tells us, that even during the post-apostolic time the care of the widows and orphans, and of the poor generally, was considered an important duty of the minister or bishop. While it lies in the nature of his office that he should look after the temporal well-fare of the poor of his flock, yet the minister should not be burdened with the execution of the minute details connected with their care and relief. This part of the work should be done by the officers of his Church. More time is thus left him to devote to their spiritual growth. By thus exercising a watchful care over the temporal and spiritual interests of the members of his flock, can he be successful in leading them to the great Shepherd and Bishop of their souls.

From what has been said, it is evident that the success of a minister does not so much depend upon his talents as upon his *faithfulness*. Thus the Apostle Paul says, (1 Cor. iv, 1, 2,) "that it is required in ministers and stewards of the mysteries of God, that they be found *faithful*." Now, this *faithfulness*, like *faith*, has two sides—*subjective* and *objective*. One may be entirely correct in the "*fides quæ creditur*," but not in the "*fides qua creditur*;" and *vice versa*, there may be a living "*fides qua creditur*," while the "*fides quæ creditur*" may contain some errors. Thus it is with *faithfulness* in office. *Subjective* faithfulness implies not only an *earnest desire to*, but an "I WILL" save souls. *Objective* faithfulness implies more. It implies the *realization* of that earnest desire by *constant efforts*, the carrying out of the "I WILL" *into practice*. The former is the parent of the latter. Both imply *orthodox* teaching, *judicious* governing, and *impartial* ministering to the temporal necessities. They imply a correct exposition of the doctrines of Christianity, a judicious application of its precepts to the various conditions and relations of life, and a watchful care over the temporal as well as spiritual interests of those who shall be heirs of salvation. Such faithfulness will be rewarded with great success. Such was the faithfulness of our Lord.

ART. VI.—THE WESLEYAN UNIVERSITY: DR. A. W. SMITH.

HALF a century has scarcely elapsed since the Methodist Episcopal Church commenced the movement in collegiate education, which at this centenary moment in her history demands so much attention.

Wesleyan Methodism from its very beginning promoted education, and as early as 1739 John Wesley founded "Kingswood School," enjoining, in the Larger Minutes, on his fellow-laborers to "preach expressly on education." The fathers of American Methodism adopted the same excellent rule at the Christmas Conference in 1784, when the Methodist Episcopal Church was organized.

Mr. Asbury, previous to the session of this Conference, consulted Dr. Coke respecting the establishment of a school for the education of the preachers' sons and orphan children, with such others as might avail themselves of its privileges. Dr. Coke, himself an *Oxonian*, preferred a *college*, when the Conference adopted his view. In the year 1785, the cornerstone of a large brick building was laid at Abingdon, Md., about twenty-five miles from Baltimore, some five thousand dollars having been obtained for the undertaking. It is here worthy of record, that Bishop Asbury became the first college agent in American Methodism, going forth from the Conference after his ordination, preaching and making collections for this institution; and since then he has had many worthy successors in the same educational work. This institution was named "Cokesbury College," and in a short period the bishops published their "Plan of Education in Cokesbury College," being an elaborate presentation of its objects, and system of instruction. The purpose was to educate the preachers' sons and poor orphans, as well as to furnish "a seminary for the children of our competent friends, where learning and religion may go hand in hand." It was placed under the presidency of the bishops, and to be supported by the yearly collections of the Churches, and voluntary donations. In the curriculum we find embraced English, Latin, Greek, logic, rhetoric, history, geography, natural philosophy, and astronomy. Hebrew,

French, and German were to be added when the funds would permit. This was certainly a liberal course. As the founders wished "to have the opportunity of teaching their pupils' young ideas how to shoot, and gradually forming their minds, through the divine blessing, almost from their infancy, to holiness and heavenly wisdom, as well as human learning," scholars were to be admitted at an age as early as seven years.

The good bishops also established stringent college rules: among them, early rising and retiring, hard beds, as feathers were truly esteemed unhealthy; there was to be *no play*, but the recreations embraced walking, riding, bathing, without doors, while within the students were allowed the business of the carpenter, joiner, cabinet-maker, and turner for their leisure moments. The young institution had plenty of such regulations. We consider it a great evil for any college to have a forward and officious body of trustees or visitors, who assume to direct all its internal economy, ever ready and not unwilling to "discipline" the faculty for thinking themselves capable of managing the charge committed to them. We have met such and found them very unpleasant "committee men." An able faculty, with few rules and large discretion, constitutes the best security for a prosperous and well-managed institution. In Cokesbury the bishops, with a "*Committee of Safety*," had both faculty and students under their especial government. We wonder not that Asbury declared himself relieved of a great burden when the fire took this college from his shoulders.

He wrote on the occurrence of this catastrophe: "Its enemies may rejoice and its friends need not mourn. Would any man give me ten thousand pounds (this sum was lost by the accident) a year, to do and suffer again what I have done for that house, I would not do it." In December, 1787, a little over three quarters of a century since, the institution was inaugurated by a "three day's meeting," Bishop Asbury delivering the first sermon, from a text somewhat prognostic, "O thou man of God, there is death in the pot." Eight years afterward, in December, 1795, the edifice was burned to the ground. Dr. Coke, however, not discouraged, revived the scheme in the "Washington College," founded at Baltimore,

when fire soon also swept away this edifice. After this, for some years, the Methodist Episcopal Church made no advance in founding collegiate institutions, but schools in different sections of our land were established under Methodist auspices, and some of them taught by their preachers. Such an academy was commenced about the year 1817, at New Market, New Hampshire, under the patronage of the New England Conference, and one in New York city, 1819, by the New York Conference. The friends of these literary institutions, in the year 1820, to secure the influence of the General Conference, petitioned for a change in the Discipline which would permit the appointment of traveling preachers to take charge of such institutions, and this alteration was then made.

This conference also adopted resolutions for denominational education, and being the earliest on the important subject from our highest ecclesiastical body, we may properly reproduce them here :

1. *Resolved*, That it be, and it is hereby recommended to all the annual conferences to establish, as soon as practicable, literary institutions, under their own control, in such a way and manner as they may think proper.

2. *Resolved*, That it be the special duty of the episcopacy to use their influence to carry the above resolution into effect, by recommending the subject to each annual conference.

Doubtless this report then added new impulse to the educational movements in the Methodist Episcopal Church, and its first result was the erection of private schools under the patronage of our own denomination. As early as the year 1817, Dr. Martin Ruter had started a literary institution at New Market, New Hampshire, which is still distinguished as the Wilbraham School, Massachusetts; and in 1819 another, in New York city, afterward transferred to White Plains, of which the Rev. John M. Smith, of the New York Conference, was the principal. He was one of the earliest professors in the Wesleyan University. Another such seminary was at Mount Ariel, South Carolina; and here, in 1821, the revered Olin was converted, and, it would seem, the result of his endeavors to carry out the wishes of Methodist patrons, by introducing religious instruction and prayer among the pupils. To give such a man to the Church was honor enough for that unpretending academy.

Our Southwest can claim the credit of founding the earliest Methodist college. In the year 1822, Augusta College, Kentucky, was chartered, and its edifice erected, 1825; Madison, in Pennsylvania, organized in 1827; the former under the patronage of the Kentucky, and the latter, the Pittsburgh Conference. The Rev. Henry B. Bascom, afterward bishop of the Church South, was connected with both: with the latter, as its president. Both have ceased to exist, doubtless for want of proper endowment and patronage. The place of Madison College has been successfully supplied by Alleghany, in Western Pennsylvania. Augusta College commenced, as above said, under the patronage of the Kentucky and Ohio Conferences, Martin Ruter, president, H. B. Bascom, J. S. Tomlinson, J. P. Durbin, and Burr H. McCown, professors; all members of the Kentucky Conference except Dr. Durbin, who belonged to the Ohio.

In the year 1824 the General Conference authorized an academy for both sexes at Cazenovia, New York, and during 1825 the New Market was merged into the Wilbraham, where the Rev. Wilbur Fisk, of precious memory, soon developed his great abilities as an instructor of youth. This institution was under the New England Conference patronage. In the Southwest, a little later, the Tennessee Conference had originated La Grange College, appointing the Rev. R. Paine, now bishop of the Church South, "superintendent," and the Rev. E. D. Sims, one of its professors.

During the year 1829 the Virginia Conference projected Randolph Macon College. As an historical fact, the writer of this article may here add, that at that period, spending part of his time in Petersburg, Virginia, he there introduced into the Quarterly Conference a resolution, which was adopted, recommending such an institution. By request he also prepared a printed address on the subject, and this was extensively circulated. Mr. Olin, who had for several years filled the chair of Belles-lettres at Franklin College, Georgia, in the year 1832 accepted the presidency of Randolph Macon, and was inaugurated March 5, 1834, and he soon acquired the same literary influence here as he had before in South Carolina and Georgia. But his health being very infirm, he continued the presidency only three years, and at the commencement in

June, 1836, he was barely able to confer the degrees on the graduates. The Rev. Martin P. Parks, of the Virginia Conference, was also a professor in Randolph Macon. He was a cadet graduate of West Point, a man of marked talent and zeal. He afterward took orders in the Episcopal Church, and after serving as Bishop Meade's assistant in Norfolk, Virginia, he was called to Trinity and St. Paul's, New York, in whose faithful service he died after a few years.

In the year 1831 the WESLEYAN UNIVERSITY at Middletown, Connecticut, under the patronage of the New York, New Hampshire, and Vermont Conferences, was opened, the able and excellent Dr. Wilbur Fisk, S.T.D., president, with Augustus W. Smith, Rev. John Mott Smith, and Rev. Jacob Frederick Huber, professors. This is our oldest college, being the first of all the attempts that proved a permanent success. Able and successful professors in the University have been added to the faculty since, but for our present object we need add no later record. The buildings had been erected and used for a military school, and becoming vacant, were offered to the conferences. These were valued at \$30,000, to which amount, the citizens of the place added about \$18,000. With such an outfit it was not difficult for this university to surpass other Methodist colleges, which although projected earlier, had to make every preparation to commence their educational work. After Dr. Fisk's death, the Rev. Nathan Bangs, S.T.D., was elected president and resigned in 1842. The Rev. Joseph Cummings was elected in 1857. Its first graduating class, in the year 1833, embraced *six* members, and that of 1865, *thirty-five*, and the whole number to the same period, nine hundred and ninety-four.

This institution was formally opened on the 21st of September, 1831, Dr. Fisk delivering an inaugural address. His theme was the "Science of Education." At the next annual commencement D. D. Whedon, having been elected the professor of Ancient Languages, chose for the subject of his Inaugural, "Classical Studies." Both were didactic, eloquent discourses. They lie before me. In the conclusion of the president's address, he observed "\$200,000 ought *now* to be at the disposal of the trustees. It has been thought that ages were necessary to raise up such an institution. But in this enterprise

we must make no such tardy and distant calculations. In the name and strength of the Lord we can do it. And we here declare, in the presence of this audience, that we dedicate to God, whose blessing and aid we implore most devoutly, and expect most confidently, this enterprise. His are the first fruits, and his, be it great or small, shall be the full harvest." Abundant has been the harvest since, and Methodism now has a most honorable place in the history of American colleges and schools.

The educational provisions from the first year of Methodism to our own times, have been productive of incalculable good; and could this great religious system point the world to no other proofs of its usefulness, these alone would secure its claims, as one of the most remarkable and efficient means of Christian advancement both in England and America. All the former presidents of the Wesleyan University, Drs. Fisk, Olin, Smith, and Bangs have passed away to the abodes of more than earthly knowledge, but the present excellent and learned Dr. Cummings, at its head, is permitted to see how the little grain of mustard seed planted at Middletown, has become a great tree in our land, spreading its useful shade and branches far and wide.* Academies, colleges, with theological Seminaries, have sprung up so rapidly, until the Methodist Episcopal Church officially reports as many as twenty-five colleges, including two theological schools, with 5,345 students and 158 instructors.

*The following summary will give some idea how much this mother of our colleges has accomplished during her short existence of little more than a quarter of a century.

Whole number of alumni.....	1,010
" " " deceased.....	132
" " " still living.....	878
Number of ministers.....	456
" " deceased.....	56
" " living.....	400
Présidents of colleges	13
Ex-presidents	7
Professors of colleges.....	31
Ex-professors	26
Tutors	8
Principals of academies.....	32

\$805,239 property and endowments, with 105,331 volumes in their libraries. It has also eighty-four seminaries and academies, with 617 teachers and 17,945 scholars. Their property is estimated at \$1,643,000. There are two Methodist Episcopal theological schools, with 125 students and 9 professors, one at Concord, New Hampshire, about to be removed to the neighborhood of Boston; and the other at Evanston, Illinois; and their property has been estimated to be worth \$450,000. The Southern division of the denomination reported, before the late war, twelve colleges and seventeen academies, with 8,000 students, making an aggregate for Methodism in the United States of 225 literary institutions, having 35,305 scholars.

This is certainly a very remarkable and favorable exhibit of the denomination in its educational efforts. In this respect Methodism may be properly ranked as a providential adaptation to the wants of the New World. And wisely has the General Conference, among other objects, proposed to commemorate its CENTENARY by raising a permanent fund for education. Our entire national white population in the year 1860, numbered 26,957,471, and under twenty years of age 12,614,637. Hence our teachers plainly hold in their hands great destinies of the land. In less than seventy rolling years our population will surpass all the millions of Europe, and as our educators have under their control a large portion of the population, how vastly important their trust, what human destinies will they control! With such solemn responsibilities for the moral and intellectual progress of our country, the present Church jubilee should raise a monumental fund for education, worthy of the great occasion, to strengthen its numerous colleges, and to aid new ones which will spring up as the country advances.

AUGUSTUS WILLIAM SMITH was chosen the professor of mathematics and astronomy in the Wesleyan University in the year 1831. But how swiftly pass away from our earthly society and scenes the beloved, the learned, with the useful and the pious. Prof. J. M. Smith, Dr. Fisk, and Dr. Olin, all sweetly rest in the beautiful rural cemetery of the Wesleyan University, while Dr. A. W. Smith sleeps in glorious hope, with the departed, according to his own last request, at Cazenovia, N. Y.

A most intimate and beloved friend, now gone to the heavenly rewards, most useful and able scholar, and humble Christian, in his day and generation, it is one object of the present article to speak of his honored life and example. That life has been devoted to the noble cause of education, and it well deserves a record. He was a good and true man, who has honored Methodism by his high reputation and varied services to her institutions, and whose educational influences have formed and blessed many minds and hearts of our day.

Dr. Smith was a native of Herkimer County, N. Y., and born May 12, 1802; his father a respectable farmer, a man of strong mind and influence, a leading member in the Methodist Episcopal Church, whose friendly house was ever the welcome home of the itinerant. Under the preparation of the Rev. Dr. Wicks, Paris Hill, N. Y., he entered the freshmen class of Hamilton College, and in scholarship he had no superiors among his classmates, graduating with the highest honors in the year 1825. He was engaged immediately as a teacher in the Cazenovia Seminary of the Oneida Conference, just then established, and soon after elected its Principal.

He professed faith in the Saviour while at college, and united with the Methodist Episcopal Church, and soon dedicated his talents and life to the advancement and perfecting that extensive system of education which now is imparting such glory and strength to American Methodism. While at Cazenovia, Mr. Smith was married to Catharine Childs, the daughter of the Hon. Perry G. Childs of that place, and his excellent lady, with two sons and two daughters, survives him. In all the endearing relations of husband and father he was most happy, and we have often enjoyed the refined and Christian friendship of his pious household.

In 1850 Hamilton College, his *alma mater*, conferred on him the degree of LL.D., and afterward the same honor was bestowed by Rutgers College, N. J., and also by a Southern University. During the sickness and absence of Dr. Fisk he often discharged the responsibility of president of the Wesleyan University with great fidelity and success, securing the sincere attachment of the students. What increased the inter-

est and value of his class exercises, was his concise, clear, and beautiful method and talent of imparting knowledge and science. No one, we can imagine, could excel him in the faculty of fixing the attention of the pupil to the subject before him, so that he could grasp its difficulties and understand them. By natural genius and patient study Dr. Smith became eminently qualified for teaching, particularly in his own special professorship. With an exalted sense of the value of the sciences he taught, and with simple and direct methods, he could not fail, in spite of frequent ill health, to become, as he did, a successful and able teacher. Scholarly and learned, clear in perception and statement, vigilant, gentle, and gentlemanly, he always secured affection, respect, and confidence. He was everywhere unostentatious and quiet; still, in the highest circles of education and science, among his literary peers, his superior worth was cheerfully acknowledged.

In 1849 Dr. Smith published an "*Elementary Treatise on Mechanics*," a valuable text-book for undergraduates, and a second edition was issued in 1858. He was one of the astronomical corps sent by the U. S. government to Labrador to make observations upon the annular eclipse of the sun, and the well-known learned Prof. Bache at the time stated that some of them were of great scientific value. In 1852 he was chosen President of the Wesleyan University, the successor to the lamented and eloquent Dr. Olin. Accustomed to the duties of this important office, he performed them with distinguished fidelity and talent. Although not eminently gifted as a public speaker, his words were often impressive and effective. In 1859 he received the appointment of Professor of Natural and Experimental Philosophy in the United States' Naval Academy at Annapolis, which he retained until his decease. In this national school, the last scene of his labors, his intellectual and moral worth will long be remembered. At his death the *National Intelligencer* contained a communication on the sorrowful occasion, referring to his other characteristics besides those of the able teacher.

"As head of the department of natural philosophy, by his high attainments, and no less by his quiet energy, he contributed largely to the efficiency of the naval academy as a

school for educating young men for discharging the responsible duties of naval officers.

"As an instructor he was a model. His style and method were clear and luminous. Laborious in the preparation of his lectures, he was at all times ready to impart information. His manner in the lecture-room was highly attractive. He never, by act, or word, or look disparaged the efforts or undervalued the acquirements of his pupils. Earnest and thorough, his perfect mastery of the branches taught, and his skill and long experience, enabled him to develop the minds of those committed to his charge to an unusual degree.*

"As an associate, his uniform courtesy, his high moral character, his ripe judgment, and kindness of heart made him very dear to us. We knew him not only as an officer, but as a friend.

"In the relation of husband and father he was most happy, and in his death we feel the loss of daily Christian example. We realize, in sorrow, that a noble man has been taken away, and a favorite teacher has been transferred from the halls

*Let us here append a brief tribute to one of the most brilliant graduates of the Wesleyan, whose death has just been announced in the Southern Methodist papers—JOHN W. BURRUS, Esq., of Woodville, Mississippi. He belonged to one of the earliest classes that graduated under Wilbur Fisk. Without a contestant, and by unanimous concurrence, he took the highest honors of his class. With singular distinctness, amid a crowd of long past events, we remember the delivery of his Valedictory. His slender figure acquired a peculiar awkward dignity from its overtallness; and his elocution, in fact, derived a specially effective emphasis from a slight impediment. He truly and unaffectedly blended in his character that romantic sense of honor in which the Southron prides himself, with that firm sense of *right* which the Northman considers the proper base of action and character. The Faculty at Middletown would have gladly nominated him to a Professor's chair, but a sense of duty to those whom the "peculiar institution" of the South had placed in his hand, compelled him to decline. He returned home to immerse himself in the conscientious office of guarding his charge, like a faithful *servus servorum*, so that he filled not the high destiny of his early promise. During these past terrible years, when civil war was howling with all its horrors around his home, his fragile figure has often risen before our imagination, and we have inquired of those who might possibly be informed what were the results to him. He survived the perils of war, peacefully to die amid the scenes of returning peace. Master and scholar, SMITH and BURRUS, often associated in life, were in death but briefly divided. The testimony of his friends is that, as a pillar in his home Church, he maintained a spotless Christian dignity. As our eye seems to gaze into the dim past we drop an involuntary tear to his memory. Had all slaveholders been like him there would have been no war, and slavery would have—*still stood in its might!*—ED.

of instruction, to that better home which awaits those who are faithful to their work here."

The Rev. Edward Otheman, who knew him intimately for many years, thus expresses himself in *Zion's Herald*.

"The general, spontaneous expression of appreciative regret and sorrow at the loss to society occasioned by his death, bears pleasing evidence of the marked impression made by his pure and dignified character and life. The closing hours of such a life were eminently fitting and affecting."

The Rev. Dr. Henry Bannister, another devoted friend, and one of the earliest graduates of the departed professor, beautifully remarks:

"Dr. Smith chose the profession of a teacher as his life's work—a work quite as free as the Christian ministry from sordidness in its aims, and scarcely less subject to toilsomeness, self-denial, and sacrifice. As an educator, few, if any, could anywhere be found superior to him. No one could excel him in the power of holding the student to a firm and successful grapple with the subject before him, whether in pure mathematics or in physical science. His shrewd insight into the powers and the fidelity of the young men that came before him, gave interest and animation to all diligent students. . . . His words, neither too few nor too many, were always apposite, and of precisely that kind of force which informs sufficiently, but *educates* excellently."

Layman as he was, with a distinguished reputation as a scholar or teacher, the Methodist Episcopal Church owes Dr. Smith a grateful remembrance for his standing by her during all the years of her weakness in educational enterprises. He was ever ready and willing to render his services to strengthen our denominational character in respectability and influence. In his religious life he strikingly exhibited a calmness of trust in God; and a demeanor chastened with exemplary piety. Resplendently did these heavenly virtues shine, both at home and abroad, in a godly life and a daily living example of Christian affection and urbanity.

During the last years of his earthly work, especially, he labored on faithfully until his final illness, of pneumonia, terminated somewhat suddenly in death. His brief sickness excited no apprehension of its alarming character, until the

last day or two. Congestion of the lungs then appearing, the attack became swiftly fatal; and few closing scenes of human life have been more cheering or beautiful. At this solemn moment none of his family were present, except Mrs. Smith and their elder daughter, and to these he expressed the most cheering assurances of his readiness to depart and be forever with the Lord. On the last evening, March 21st, when the physician informed the family of his probable death, and he also knew this belief, closing his eyes for a few moments, he calmly said, "The parting is not for long; it is only like saying good evening, and soon it will be good morning for us all;" and afterward he added, "You all know how I have tried to live, and what has been my aim in life. For myself I have no fears for the future." The twenty-third Psalm was repeated to him, and he joined audibly in the verse, "*Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me,*" and these comforting lines consoled him in death, as they always had in life. A favorite hymn of his, "On Jordan's stormy banks I stand," was sung, he joining in the first stanza; and so bright and peaceful was his countenance at the moment, that he seemed to behold his "Father's face" on high. In lowly and trustful assurance of the Saviour's love, he afterward responded to those animating lines, which have cheered so many myriads in life and while passing the Jordan of death,

"Rock of ages, cleft for me,
Let me hide myself in thee."

Soon after midnight the "change came." The chaplain was praying, and one present kneeling says, "I looked up and saw as it had been the face of an angel. And so he was at rest, when exactly, no one knew, not even the kind doctor who stood near."

Thus has disappeared from among us a noble, true, and good man, the gentleman, the scholar, and the Christian. It is fitting that at least this record should be made, in our highest literary periodical, of one whose life was devoted to the cause of higher education in the Church and nation.

ART. VII.—FOREIGN RELIGIOUS INTELLIGENCE.

PROTESTANTISM.

GREAT BRITAIN.

HISTORY OF THE COLENZO CASE—ANOTHER JUDICIAL DECISION IN FAVOR OF DR. COLENZO.—Dr. Colenso has succeeded in obtaining from the English courts another judgment in his favor, the Master of the Rolls having decided that the Trustees of the "Colonial Bishopricks Fund" have to pay to Dr. Colenso the arrears of his salary. The proceedings arose out of the judgment of the Privy Council on the "Colenso Case," in March, 1865. The Judicial Committee did not indeed negative the right of Bishop Colenso to assume the Episcopal character, or that of Bishop Gray to call himself Metropolitan of the South African Church; but they denied that any coercive jurisdiction could be exercised by either, inasmuch as the patents which purported to confer that jurisdiction were null and void in law. They declared that "there was no power in the Crown, by virtue of its prerogative, to establish a metropolitan see or province, or to create an ecclesiastical corporation, whose *status*, rights, and authority the colony should be bound to recognize." "It may be true that the Crown, as legal head of the Church, has a right to command the consecration of a bishop, but it has no power to assign him any diocese, or give him any sphere of action," either within the United Kingdom, or within any colony which has received legislative institutions, unless by special provisions of an act of Parliament.

Upon the delivery of this judgment Bishop Colenso applied to the Trustees of the Colonial Bishopricks Fund for the arrears of the income annually payable out of that fund to the bishopric of Natal, which had been withheld and carried to a separate account since his deposition in the previous year. The trustees, on the other hand, contended that "inasmuch as Bishop Colenso was not a suffragan bishop within the province of Capetown, he was not a bishop at all in the sense contemplated by the original promoters of the fund, and could receive no benefit from it."

In giving his judgment the Master of the Rolls (Lord Romilly) said:

The Archbishop of Canterbury was directed to consecrate a Bishop of Natal; he did so, and thus gave Dr. Colenso full power as an English bishop. He (Lord Romilly) did not mean to say that Bishop Colenso could not be removed from his bishopric on account of immorality or of abandonment of the Christian faith, but such a matter had not been raised. If it had he might have been compelled to decide it. As the case had been placed before him he must decide that the prayer of the plaintiff's bill must be granted, and that the defendants must pay the costs. At the same time he thought the trustees had acted properly in raising the question, and Dr. Colenso must pay the costs of the Attorney-General and the personal costs of the trustees.

The important point, as regards the doctrine of the Anglican Church, is that a bishop, however much he may offend against the doctrines or modes of Christianity, cannot be removed without the consent of the Crown. In the meanwhile the Archbishop of Canterbury, at the request of the diocese of Natal, has nominated another bishop, who will take the title of Bishop of Maritzburg. All the bishops of South Africa will concur in his consecration.

HIGH CHURCH TENDENCIES—PROGRESS OF THE "INTERCOMMUNION" TENDENCIES—THE ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM—THE EASTERN CHURCH ASSOCIATION—THE FEELING IN RUSSIA WITH REGARD TO INTERCOMMUNION—THE LUTHERAN CHURCH IN ICELAND AND THE ANGLICAN CHURCH—THE GREEK CHURCH MAKING INROADS UPON ANGLICAN TERRITORY.—The Anglican "Association for the Promotion of the Unity of Christendom," the object of which is to unite the Roman, Greek, and Anglican Churches, and which is the most ultra High-Church society of England, celebrated, on the 8th of September, its ninth anniversary. The religious worship on this occasion could hardly be distinguished from that used in the Roman Catholic Churches. The society has been very active, and it seems not altogether unsuccessful, for it is stated that the anniversary was celebrated in "several hundred churches" with special services and sermons.

One of the youngest High-Church Societies of the English Church is that

called the "Eastern Church Association," and which confines its efforts to bringing about a closer union between the Anglican and the Eastern Churches. The first annual report of the association, which has recently been published, contains some interesting statements. Thus we learn from it that negotiations are pending for a reunion between the Greek and the Armenian Churches, and an account of their negotiations and of the divisions between the two Churches, written by the Greek Metropolitan of Chios, is given in the report. The Association has presented a letter of Christian and brotherly greeting to the Synod of the Armenian Patriarchate, assembled at Constantinople for the election of a new "Catholikos" (head of the Armenian Church) at Etchmiadzine. The Patriarch of Constantinople, as President of the Synod, received the letter with great kindness and courtesy. The Association has two hundred and eighty members, and among its patrons are English, Scotch, Colonial, American, and also two Servian bishops.

On the feeling in Russia, with regard to intercommunion, we receive new and interesting information in an address delivered by the Bishop of Moray and Ross (of the Scotch Episcopal Church) to his clergy, after his return from a special mission to Russia. According to the bishop's statement the interest taken by the Russians in the measures for bringing about a complete practical union among the Episcopalian Churches of England, America, and Russia is deep and universal. Among those who expressed themselves in this way, the bishop mentions in particular the Grand Duke Constantine, the brother of the Emperor.

The High-Church organs are highly gratified that the new (Lutheran) Bishop of Iceland, Dr. Pieturson, who was consecrated at Copenhagen on the 3d of June, earnestly desired the assistance of an Anglican bishop of England or the United States. The Danish authorities would not permit it, but the discussion of the question they think has paved the way for a more favorable result at another time.

The Scotch Episcopalians are highly elated at the address made by the Archbishop of Canterbury at the laying of the foundation stone of the Cathedral at Inverness, Scotland, in October. At the banquet following the religious cere-

mony, the Primus of the Scottish Episcopal Church adverted to the fact that what had been done that day was wholly without precedent in Scotland. The Scottish Church, he said, has received the highest possible encouragement from the kind act which the archbishop has this day performed, recognizing in this public way the direct and close intercommunion between the great Church of England and the Episcopal Church of Scotland. In the course of his response the archbishop said: "I rejoice to be able to give testimony to my anxious desire to seal the union and communion between the Episcopal Church in Scotland and the Church of England. That Episcopal Church is the only true representative of the Church of England in Scotland, and I think it well that it should be understood that the prelates of the English Church pretend to exercise no jurisdiction over clergymen in Scotland." Among the other speakers on the occasion was the Bishop of North Carolina.

The deference which the High-Church party are showing to the Greek Church has led to a curious incident. A person has appeared in England who claims to be an Eastern bishop, the "Bishop of Jona," and to have received authority to ordain bishops, priests, and deacons in England. The Bishop of Jona (Right Rev. Jules Ferrelle) was originally a Roman Catholic priest, who a few years ago made a profession of Protestantism at Damascus, and was employed there as a missionary by the Presbyterian Church of the North of Ireland. This connection he has again left for the purpose of joining the Greek Church. He has recently preached at a chapel of the Anglican Benedictines at Bristol, taking the ground that the Eastern Church was the only one that had never changed its doctrines, and that it stood on a broad and exalted platform from which it could not descend to unite with other Churches, but which was large enough to receive all others to itself. Its terms of acceptance, too, were easier than those of any other Church, for it asked only one question, namely, whether the person wishing to join it was a believer in the Nicene Creed.

One Anglican clergyman, the Rev. G. Ouseley, makes the following curious statement concerning his profession of the Greek creed and the Scotch liturgy:

I have abandoned the Anglican Communion Office and the "filioque" too, and that for at least the last two years. It is also my intention to continue in the course I have adopted. I use the liturgy of 1549, and also the Scotch liturgy sometimes, and I deem either of these far preferable to the defective office of the Anglican Church, reformed from the ancient office and then deformed by Peter Martyr and Martin Bucer. I know quite well that by this avowal I shall most certainly deprive myself of all hope of preferment in the Anglican Church; but truth is better than gain. I know I shall shock my friends of the advanced ritual school; but Catholic rites are to my mind, and in the eyes of all true ritualists, of more importance than a slavish imitation of Roman ceremonies as prescribed by "the Congregation of Rites." My reasons for my deliberate course are these: 1. The Sign of the Cross; 2. The Oblation of the Sacrifice; 3. The Invocation of the Holy Spirit; and 4. Prayers for the Departed, are clearly and without doubt apostolic, scriptural, and catholic. These are to be found in every liturgy, without exception, from apostolic times; and, though the Jesuits tried to eliminate from the Roman liturgy the invocation, there it has remained in substance, and the Western Church still possesses the Sanctification of the Sacrifice in common with all the rest of Christendom, the last three centuries of the Anglican Church excepted.

THE EVANGELICAL ALLIANCE.—The General Meeting of the Evangelical Alliance, which was to have taken place this year in Holland, has been postponed to a later year, owing to the fear of cholera, which, about the time when the meeting was to have been held, broke out in the large cities of Holland, as well as in other countries. The British branch of the Alliance, however, met as usual to celebrate its twentieth Annual Conference. The meeting took place at Bath, and was very well attended. Among the most notable features of the Conference was the address of Rev. Dr. M'Cosh, who, in the spring of 1866, visited our country in the service of the Alliance, and for the special purpose of effecting the establishment of an American branch. In this he was successful. A branch of the Alliance was organized in New York, embracing members of all the more important evangelical denominations of our country. Dr. M'Cosh gave a glowing account of his visit to the United States, which elicited a general and deep interest. The failure of the American

Churches, heretofore, to take an active part in the organization and the operations of the Alliance, Dr. M'Cosh attributed chiefly to the existence of slavery, which alienated the Churches of the South from those of the North, and he warmly expressed his joy at the removal of slavery in consequence of the war—a sentiment which met with the loud and unanimous applause of the Conference, for, as is well known, as regards slavery, there is no difference of opinion among the Christians of Europe. An interesting report was also made to the Conference on the action of the Alliance in the cause of religious liberty. It was stated that the intercession of the Council of the Alliance in behalf of the persecuted Nestorians in Persia had been a perfect success, and that the Shah had promised to relieve all their grievances. And not only had a stop been put to their persecution, but the Shah had granted a site for a new Nestorian church, and the leading merchants in Teheran had united with the prime minister of the Persian government, and with the representatives of the British, French, Turkish, and Russian governments, in presenting donations toward this object. A salutary influence had also been exercised upon the governments of Russia and Austria in behalf of Dissenters. The obstacles to the progress of Protestant Christianity in Pagan and Roman Catholic countries are still many, and the growth of Protestant missions is, on that account, in most countries slow. But the example of Persia and other countries shows how much proper exertions on the part of the Protestant Churches, aided, as they ought to be, by the moral influence of the governments of Protestant nations, may do toward the removal of these obstacles.

FRANCE.

GENERAL SYNOD OF EVANGELICAL CHURCHES.—The Biennial Synod of the Evangelical Free Churches of France held its regular biennial session at Nîmes from October 25 to 31. This body separated from the Reformed State Church of France in 1848 on account of the toleration in that Church of a large rationalistic party. They have since advanced steadily, and at this year's General Synod about ninety members were present. The Rev. Dr. E. de Pressensé, well known throughout the Protestant world as one of the ablest

theological writers of Europe, was elected President. Delegates were present from the Irish Presbyterian Church, the Free Church of Scotland, the United Presbyterian Church of Scotland, the Old School Presbyterian Church of the United States, and the Vaudois Church of Italy. The meeting was regarded as a great success. Nismes, the stronghold of Protestantism in Southern France, had never before seen such a meeting in its walls, and it was hoped that the cause of orthodox Protestantism would be greatly benefited by the meeting.

BRAZIL.

ESTABLISHMENT OF THE PRESBYTERIAN CHURCH IN BRAZIL.—ORGANIZATION OF THE PRESBYTERY OF RIO DE JANEIRO.—In former numbers of the Methodist Quarterly Review we have given the history of the German Protestant missions in Brazil and other South American countries, and the spreading of Protestantism in South and Central America in general. The growth of Protestantism in these countries, chiefly owing to the immigration of Protestants, is much more rapid than in any Roman Catholic country of the Old World, and the time seems rapidly to approach when the chief Protestant denominations of the United States will be represented in all the South American states. In fact, if we take into consideration how radically the immigration of millions of Protestants must affect the religious condition of those countries, the hope seems not to be too sanguine that soon many or most of those countries will become 'predominantly Protestant. One of the most interesting contributions to the history of Protestantism in South America we have ever met with, is an account by the Rev. Mr. Simonton, the pioneer missionary of the Old School Presbyterian Church, of the history of the Presbyterian missions. The account was presented to the Synod of Baltimore, which, at its annual meeting in 1866, received the newly formed Presbytery of Rio de Janeiro under its care. The following are the most important points of the report:

In 1859 the Rev. A. G. Simonton, of the Presbytery of Carlisle, reached Rio de Janeiro, not knowing whether it would be possible to preach publicly to the natives. In July, 1860, he was joined by the Rev. A. S. Blackford and wife, of the Presbytery of Washington, from

which date regular services were held in the English language.

In December of the same year Mr. Simonton made a journey to the province of San Paulo. Finding thousands of German Protestants located in colonies in various parts of the province, without any of the means of grace, it seemed that a missionary to them would find an open door into the heart of Brazil. To this work the Board of Missions appointed the Rev. F. J. C. Schneider, who arrived at his post in December, 1861.

Meanwhile a native service had been begun in Rio, in addition to the English service already mentioned. Two were present at the first meeting, young men whose acquaintance Mr. Simonton had made by announcing gratuitous lessons in English. One of these was our first convert, and is now a deacon. The number of attendants increased gradually, ranging from six to twenty-five for many months. At present we frequently have audiences of one hundred and fifty.

In January, 1862, the Lord's Supper was celebrated for the first time, one American and one native convert being received as the first fruits of our mission. Since that date the communion has been regularly administered, and converts received on every occasion except one. At present there are upon the roll of the Church of Rio de Janeiro fifty-four names, and two have been dismissed by certificate to other Churches. Of these, all are either Portuguese or native Brazilians except seven, and all have been received upon profession of their faith except three.

Early in October, 1863, a new station was begun by the removal of Mr. Blackford to San Paulo, the capital of the adjoining province, about three hundred miles distant from Rio de Janeiro, and the seat of a law school, attended by some five hundred young men from all parts of the empire. There he opened a room in his hired house, and has regularly preached the Gospel with encouraging success. A Church organization has been effected, and fifteen converts received to its communion. The number of hearers increases, and our faith that great results will be achieved is being confirmed. In one of his journeys Blackford made the acquaintance of a Romish priest, known to be evangelical in his views, and, as the result, this man is now an ordained minister of our Church, doing good service for the cause of Christ.

Toward the close of 1865 a third Church was organized at Brotas, in San Paulo, formerly the parish of Senhor Conceicao, the priest already mentioned. Eleven were received at the first communion, and seven at a succeeding.

The Presbytery of Rio de Janeiro thus consists of three churches, only one of which, the church of Rio, has elected ruling elders and deacons.

Further to extend our influence, a bi-monthly religious paper was begun in November, 1864, the *Imprensa Evangelica*. Of five hundred subscribers, the majority are Roman Catholics, and, from the start, the paper has been well nigh self-sustaining.

At the annual meeting of our mission in the beginning of the present year, January 16, 1866, we formed ourselves into a Presbytery, with a view to examine and ordain Senhor Conceicao in compliance with the usages of our Church. At a subsequent meeting, held in Rio de Janeiro in July, George Chamberlain was ordained. Including the Rev. Mr. Fries, since arrived, the Presbytery consists of six ministers.

ROMAN CATHOLICISM.

TWO NEW ALLOCUTIONS.—THE REFORMATORY MOVEMENTS IN ITALY.—

The temporal power of the Pope is rapidly drawing to a close, and may possibly have been fully overthrown by the time when these lines reach our readers. The occupation of Rome by the French ceased on December 11, and no other government of Europe has the power to interfere in the settlement of this question. On October 29 the Pope again delivered two of those violent allocutions, to which the decline of the papal influence is so largely due. In the first the Pope deplores the persecutions of the Church by the Italian government, the suppression of religious orders, the secularization of the ecclesiastical property, and the law of civil marriage. All these acts he condemns, and declares to be null and void, and repeats the censures of the Church against their authors. Nevertheless he declares that he accords his benediction to Italy. The Pope further protests against the invasion and usurpation of the Pontifical provinces, and against the revolutionary project of making Rome the capital of the new kingdom. He states that the temporal power is indispensable to the independence of the spiritual power, and declares that he is ready even to suffer death for the maintenance of the sacred rights of the Holy See, and, if necessary, to seek in another country the requisite security for the better exercise of his apostolic ministry. Finally, the Pope prays that Italy may repent of the evils she has brought upon the Church. In

the second allocution the Pope states that the Russian government has violated the Concordat of 1848, and recalls the persecutions exercised against the Archbishop of Warsaw, the suppression in the dioceses of bishops of their legitimate jurisdiction, the abolition of religious orders in Poland, the confiscation of ecclesiastical property, all acts tending to the destruction of Catholicism in Russia. The Pope concludes by offering up a prayer that the Czar may put an end to the persecution of Catholics within the Russian dominions.

The Pope's allocution, on the subject of Rome and Italy, is a very remarkable manifesto, and produced a considerable sensation, particularly in France. The Paris journals comment at length on the document, the *Débats* observing: "The Holy Father at least cannot be reproached on account of want of clearness. He withdraws his benediction, which has been misunderstood, and he replaces it with a declaration of war."

The second allocution of Pius the Ninth, on the subject of the condition of the Catholic Church in Russia, is regarded as an ecclesiastical attempt to renew the Polish question, undertaken at the instance of France and Austria.

Simultaneously with the approaching termination of the temporal power, the opposition to the ecclesiastical despotism of the Pope is making remarkable progress in Italy. For several hundred years it has not occurred that a cardinal has gone so far in his opposition to the ecclesiastical authority claimed by the Pope, as recently has been done by Cardinal Andrea. The Cardinal has been suspended from the exercise of his functions as Bishop of Sabina, because he is a Liberal in politics. The Cardinal refuses to submit to this sentence of suspension, and in July, 1865, wrote a letter of appeal to the "Pope better informed." In this remarkable letter he reminds the Pope that all bishops are the brothers and equals (*confratelli*) of his Holiness. He tells him to remember the bishops are appointed, not by man, (that is, not by the grace of the Apostolic See,) but by the Holy Spirit, and that there is no ecclesiastical dignity more sublime or more independent than that of a bishop. He says plainly that all bishops are equal to the Pope, so far as order by divine institution goes, and that they are only inferior in jurisdiction according to the limits laid down by the Œcumenical

Councils. He further hints that he has not (as yet) been guilty of calling a national Synod to found a national Church, separated from the center of the Holy See, and he avows his conviction that the only means of settling existing difficulties is the convocation of an (Ecumenical Council. If, as is likely, he is deprived of his Cardinalate for this bold speaking, it is almost certain that he will throw himself unreservedly into the arms of the reforming party, and in Jerome Cardinal D'Andrea, appointed Archbishop of Milan or of Naples, we may see the Cranmer of the Italian Church.

THE GREEK CHURCH.

INTRIGUES OF FRANCE FOR BRINGING ABOUT A UNION BETWEEN THE GREEK AND ROMAN CATHOLIC CHURCHES.—A considerable sensation has recently been produced in all Europe by a report in the *Independence Belge*, stating that, through the agency of the French government, negotiations had been entered into with the Greek orthodox Patriarch of Constantinople to bring him to recog-

nize, with all his co-religionists, the supremacy of the Church of Rome, and that the patriarch, together with other heads of the Greek Church in Turkey, had been gained over for the scheme, the conditions which he put having been found to be acceptable to the Pope. The rumor appears to have caused great emotion in Russia. The *Moscow Gazette* affirms that France took the initiative in these negotiations, conducted with the co-operation of the other Catholic powers, and it sees in them a direct menace to Russian influence in the East. It is, indeed, certain that the patronage of Russia over the Greek Christians would no longer have any meaning from the moment that the latter should enter the pale of Latin orthodoxy, and that the influence of that power would be in great measure destroyed. Subsequent reports from Turkey have denied the truth of the whole report, but it can hardly be doubted that French diplomacy has for years been busy in similar attempts, though it cannot be expected that they will meet with great success.

ART. VIII.—FOREIGN LITERARY INTELLIGENCE.

GERMANY.

AMONG the largest works which have been written against the new work of Rénan is one from Dr. Sepp, professor of history at the University of Munich. The author, a zealous Roman Catholic, is a man of great learning, but too credulous with regard to the legends sanctioned by the Church of Rome, to make his work of much use for Protestants. (*Geschichte der Apostel, vom Tode Jesu bis zur Zerstörung Jerusalems*. Schaffhausen. 1866.

A work from Christ. Hoffmann, entitled *Progress and Decline, or History of the Apostacy*, (*Fortschritt und Rückschritt*. Stuttgart, vol. 1, 1864. Vol. I, 1866,) treats of the growth of anti-Christian sentiments. The work is well written, but from an extreme standpoint. The author is very severe upon the Church, to whose corruption and decay he ascribes the whole responsibility for the growth of infidelity. The second volume treats of the time from the acces-

sion of Frederick the Great to the French Revolution. Frederick is regarded as the agent who introduced the principles of infidelity from the private circles of scholars into the administration of states. The author denies that the French Revolution destroyed Christianity. The apostacy from Christianity had long preceded the revolution, and what the latter destroyed was only "the hypocrisy which serves God with external gestures, but omits to carry out his orders."

FRANCE.

M. Villemain has the merit to have, by his classic work, *Tableau de l'Eloquence Chrétienne au IV^e siècle*, given a new impulse to the study of the Christian writers of the ancient Churches. If formerly they were almost exclusively read by theologians for polemic purposes, M. Villemain has shown by his work that many of them fully deserve to be studied for their lasting literary merit. France has of late furnished a

considerable number of able monographs on that period of the Christian Church. A new addition to this literature is a work by Fialon on St. Basil, one of the most prominent Fathers of the Greek Church, both as a writer and as bishop. (*Etude historique et littéraire sur Saint Basile*. Paris, 1866.) This work is followed by a French translation of the Hexameron of St. Basil.

A similar work on Chrysostom has been published by Abbé Rochet. (*Histoire de Saint Jean Chrysostome, Patriarche de Constantinople*. 2 vols., Paris, 1866.)

A new work against the system of Positivism has been published by Ch. Pellarin, (*Essai Critique sur la Philosophie Positive*. Paris. 1866.) The work consists of a series of letters addressed to Mr. Littré. It is especially two points of this system which Mr. Pellarin combats; namely, that it altogether ignores the idea of God, and that it denies the idea of right. Mr. Pellarin, who is an ardent liberal, finds that it is a consequence of these two deficiencies that the system is silent on the great social questions.

Of the Roman Catholic bishops of France, none ranks so high as an influential writer on the great question of the day as Bishop Dupanloup of Orleans. Two new works from his pen on Education, each consisting of three large volumes, will therefore command general attention. The one treats of the Higher Education, (*De la Haute Education Intellectuelle*. Paris. 1866. Tome I, Belles Lettres; Tome II, History, Philosophy et Science; Tome III, Letters to Men of the World concerning the studies which are most appropriate for them.) The subject of the other work is Education in General. (*De l'Education*. Paris. 1866. 3 vols. Tome I, On Education; Tome II, On Authority and Respect in Education; Tome III, The Men of Education.)

Abbé Perreyre, Professor of Church Law at the Sorbonne, has issued a new apologetic work on the doctrines of the Church of Rome, (*Entretiens sur l'Eglise Catholique*. 2 vols. Paris. 1866.

A second volume has recently been published of the sermons of Eugene Bersier. (*Sermons*. Tome II. Paris. 1866.) Bersier has gained the reputation of being the greatest living pulpit orator of Protestant France.

Ed. de Pressensé's great work on the Life of Jesus. (*Jesus Christ, son Temps, sa Vie, son Œuvre*. Paris. 1866,) has appeared in a second edition. The work has been translated into English, German, and Dutch. Against Rénan's work on the Apostles Pressensé has published an essay: *L'Ecole Critique et les Apostles*. Paris. 1866.

Pressensé (in the *Bulletin Theologique*) recommends a new work from L. Auguste Sabatier, on the Sources of the Life of Jesus, (*Essai sur les Sources de la Vie de Jesus*. Paris. 1866,) as a work of great merit, and of great promise for the future.

The influence of the theological literature of Germany upon France is great and increasing. The Tübingen School has able and zealous followers in Revue, who, besides a number of original works, is publishing numerous articles in the *Revue des deux Mondes*, and Stap, who explains the views of the school in the *Revue Germanique*; in Scherer, Colani, (Professor in Strasburg,) and partly in Reuss, (also Professor in Strasburg,) one of the most learned theologians in France. On the other hand the evangelical school of Germany begins likewise to educate in the Protestant Churches of France many disciples. Pressensé, the foremost among the evangelical theologians of France, whose works against Rénan have even elicited the praise and admiration of the Catholic bishops of France, has been educated at the German Universities, and both speaks and writes German well. Another young theologian of the same school, F. Bonifas, (who has just, by a majority of the Consistory, been elected over his Rationalistic competitor Professor of Theology at Montauban,) has published an able work on the "Unity of the apostolical Teaching," (*Essai sur l'Unité de l'Enseignement Apostolique*. Strasburg. 1866.) The work is dedicated to Professor Dörner. In its first part it gives a summary view of the doctrinal system of the Apostles James, Peter, Paul, and John, and of the author of the Epistle to the Hebrews. In the second part the work shows that the teachings of the apostles were entirely harmonious, both as regards the fundamental doctrines and the details.

RUSSIA.

One of the most important productions of the recent literature of the

Russian Church, the sermons of the Metropolitan of Moscow, the Archomandrite Philarete, has recently been translated into French in three thick volumes. We have here the teaching, dogmatical and political, of the most venerated representative of the Russian Church, and it is in exact accordance with all the works on theology which the professors of the Greek Orthodox Church have published of late years. The Anglican admirers of the Russian Church will find in these volumes, not in covert language, but in express terms, the doctrines of the real presence, the invocation of the saints, and of purgatory, at least if the practice of praying for the dead be, as logic points out, the belief in an intermediate state. The only difference that can be noted in the doctrine thus authoritatively taught from that of the Roman Church, is the procession of the Holy Ghost from the Father alone, which is not insisted on, and the denial of the papal suprem-

acy in favor of the czar. This last is the only fundamental difference between the two Churches, but it is a difference of the widest description. The earth is the czar's, and the czar is the privileged interpreter of the will of God. What he wills, God commands. Liberty is the bane of mankind. It was by seeking liberty that Adam fell. Blessed, then, is the authority which points out where free action ends. The only real freedom is the slavery of duty. All other freedom is abusive. Thanks to the czar, holy Russia is the ante-room of heaven; and while all the neighboring states are mere sinks of iniquity, she is the protectress of legitimate power, order, and peace. If anarchy have not yet invaded the entire world, it is to her that it is due. (Vol. iii., p. 286.) The czar is not only the father of his family, the origin of all social life, he is the way of life. He who dies for the czar receives for his boon eternal life in the bosom of the Czar of czars.

ART. IX.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

American Quarterly Reviews.

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW, October, 1866. (New York).—1. The Different Species of Sermons, and the Choice of a Text. 2. Jesus Christ and Criminal Law. 3. The Sandwich Islands Mission and its Calumniators. 4. The Athanasian Creed. 5. The Political Crisis. 6. Divine Revelation.

BIBLICAL REPERTORY AND PRINCETON REVIEW, October, 1866. (Philadelphia).—1. The Preaching for the Times. 2. The Trinity in Redemption. 3. The Monophysite Churches of the East. 4. Forsyth's Life of Cicero. 5. The Missionary Enterprise, in its Bearing upon the Cause of Science and Learning. 6. Ecce Homo. 7. Dr. Williams's New Translation of the Hebrew Prophets.

EVANGELICAL QUARTERLY REVIEW, October, 1866. (Gettysburg, Pa.).—1. The Dependence of the Church upon the Holy Spirit. 2. Credulity of Unbelief. 3. Reminiscences of Deceased Lutheran Ministers. 4. Progress of the Gospel. 5. Samuel Johnson. 6. The Early History of Lutheranism in Illinois. 7. The Trinity. 8. The Conversion of Children.

NEW ENGLANDER, October, 1866. (New Haven).—1. The Relations of Art to Education. 2. Contemporary England. A Review of Miss Martineau's History of England during the Peace. 3. The Political Preaching of Christ and his Apostles. A Review of Judge Black's Letter to Rev. Alfred Nevin, D. D., on "Political Preaching." 4. Mr. Mit-

chell's Novel, "Dr. Johns." 5. Dr. Hedge's Address to the Alumni of Harvard. 6. President Johnson's Tour, and his Policy.

UNIVERSALIST QUARTERLY, October, 1866. (Boston.)—23. Liberal Education—Its Objects and Claims. 24. Death in Adam, Life in Christ. 25. The Blind. 26. Gehenna. 27. The Church of the Moravian United Brethren. 28. The National and Ethical Bearings of the Mechanic Arts. 29. The Philosophy of Language. 30. Lecky's History of Rationalism. 31. The Skepticism of Humility.

BIBLIOTHECA SACRA, October, 1866. (Boston, Mass.)—1. The Origin of the Gospels. 2. The Ancestry and Education of the Orator Æschines. 3. Citations from the New Testament by the Apostolic Fathers. 4. Analysis and Synthesis both Necessary, in their Proportion, to True Reasoning. 5. The System of the Four Conjugations in Latin, a Classification of Ideas signified by their Characteristic Vowels. 6. Human Responsibility as related to Divine Agency in Conversion. 7. Professor Hermann Hupfeld. 8. Theories in Regard to the Nature of the Will. 9. The Topography of Jerusalem.

The articles on the origin of the Gospels, by Dr. Mombert, are timely at an hour when the flimsy criticisms of Rénan are flung upon the popular mind. They contain some new matter furnished from Tischendorf's investigations.

In the Codex Sinaiticus, lately discovered by Tischendorf, is a Greek copy of the Epistle of Barnabas, which was written about A.D. 107. Only a Latin copy existed before. This Latin version contains the following passage: *Adtendamus ergo ne forte, sicut scriptum est, multi vocati, pauci electi inveniamur*; "let us take care therefore lest we be found *as it is written*, many called, few chosen." Skeptics have questioned whether the phrase *as it is written*, the usual formula of Scripture quotation, is genuine. Tischendorf's Greek copy contains it; so that Matthew is therein quoted as canonical Scripture at the beginning of the second century.

Tischendorf also shows not only that the Gospels were translated into both Latin and Syriac about the middle of the second century, but, what is of striking importance, that these translations reveal the previous existence of a text-history; that is, a continued process of correcting and purifying the text of the Gospels by comparison and rejection, requiring an anterior period of fifty years, thus again carrying the existence of the Gospels back to the close of the first century. This fact demolishes the skeptical evasions, that quotations adduced from the Fathers, apparently from Matthew, may be really made not from Matthew, but from the Gospel according to the Hebrews. It refutes, too, the notion (based upon a false interpretation of words of Papias) that Luke's Gospel originally appeared in a crude form.

English Reviews.

BRITISH QUARTERLY REVIEW, October, 1866. (London.)—1. Maine de Biran. 2. Photography. 3. Notes on Waterloo. 4. The Moral View of the Atonement. 5. Jamaica. 6. Les Apôtres. By Rénan. 7. The New Germanic Empire.

EDINBURGH REVIEW, October, 1866. (New York: Reprint.)—1. Kaye's History of the Sepoy War. 2. Varieties of History and Art. 3. International Coinage. 4. Napoleon's Julius Cæsar. 5. Felix Holt, the Radical. 6. Strauss, Rénan, and "Ecce Homo." 7. Froude's Reign of Elizabeth. 8. Antique Gems. 9. The Military Growth of Prussia.

LONDON QUARTERLY REVIEW, October, 1866. (New York: Reprint.)—1. Ancient Literature of France. 2. Dr. Badham and the Dutch School of Criticism. 3. Homes without Hands. 4. Life of our Lord. 5. History of Architecture. 6. Central Asia. 7. Operations of Modern Warfare. 8. England and her Institutions.

BRITISH AND FOREIGN EVANGELICAL REVIEW, October, 1866. (London.)—1. Elizabeth of Denmark, Electress of Brandenburg. 2. Greek and Latin Hymnology. 3. Gallicanism. 4. The Three Tombs of Rome. 5. The Huguenot Refugees. 6. The Recent War in its Bearings on Popery and Protestantism. 7. Scottish Heresy Trials. 8. Life and Letters of F. W. Robertson, M.A.

The sixth article presents some striking points :

1. **INCREASING SUPERIORITY OF THE EUROPEAN NORTH OVER THE SOUTH.**—As a rule, if we keep off the Arctic zone, where the excessive cold stunts human development, the inhabitants of the north are in various respects superior to those of the south. They are so, above all, in military qualities. Not only are northern soldiers physically stronger than those of sunnier climes, but they are less elated in victory, and less depressed in defeat; and this equanimity strongly tends to give them the superiority in a protracted contest. It is not unworthy of note, that in the late continental war, the several combatants vanquished each other in the order of their proximity to the north. Prussia had the superiority over Austria, though the mountainous character of the latter country might have been supposed to counterbalance the slightly more northerly situation of Prussia. Again, Austria completely held its own against Italy, inasmuch as in this case the races of the north encountered one adapted to a more southerly clime. A Hindoo child can generally walk before a European infant of the same age can do more than creep; but at length the European will have the physical superiority. So, again, a Hindoo boy of twelve will, as a rule, stand higher in his class than a European of equal age; but by the time the two have reached eighteen or twenty, the European distances his competitor, and is not again overtaken at any future time. A spectacle in some respects analogous has been witnessed on the great theater of human history. In the infancy and youth of the world, the south had the predominance. The paramount power was successively held by Assyria and by Babylon, by Persia, by Greece, and by Rome, the north as yet having made slow progress toward civilization. But now that the world is beginning to approach its manhood, it is becoming increasingly apparent that its scepter will be swayed, not by southern, but by northern hands. The first are becoming last, and the last first.—P. 755.

2. **THE THREE RACES.**—If we except the nations immediately bordering on the Mediterranean, the three leading races of Europe have for a long time been the Teutonic, the Celtic, and the Slavonic tribes. In using the first of these appellatives, for convenience' sake, it is needful to add, that its appropriateness is matter of dispute, the distinguished ethnologist Latham being of opinion that the Teutons, who, in conjunction with the Cimbri, so dreadfully defeated the Romans in the year B. C. 106, and some time later, were themselves

completely overthrown by Marius in two great battles, were really of the Celtic race. But whatever we may call them, whether Teutons, or Goths, or Germans, they constitute that well-known family of mankind, who, in one or other of their Scandinavian or German subdivisions, comprise the greater part of the population of England, Scotland, and the north of Ireland, Sweden, Denmark, and Norway, Holland, Prussia, (with the exception of Posen,) Upper and Lower Austria, as well as the minor German states and German Switzerland. When the term Celtic is used in a widely generic sense, it is held to include not merely the well-known subdivisions of that race resident within the British isles, but also the French, with the inhabitants of the French-speaking cantons of Switzerland, and the majority of the Belgians. The third great race—the Slavonic—comprises the Russians, the Poles, the Czechs of Bohemia, the Serbs, the Croats, the Lithuanians, and others.—Pp. 755, 756.

3. **TEUTONIC SUPERIORITY, WITH A BRILLIANT FUTURE.**—The general course of human history has shown that the Teutonic nations are more capable of holding their own in the world than those of Celtic blood; for while the latter equal the former in bravery, and exceed them in rapidity of movement and in fierceness of assault, they fall short in endurance; and, successful at the commencement of a campaign, they are apt to give way in a protracted contest. In this, as in many other characteristics, they approximate to the nations of the south, and have been thought best adapted to countries beneath the 45° parallel of north latitude, while their rivals find their more appropriate place some degrees nearer the arctic circle. When Louis Napoleon sought to counteract the rapidly extending influence of the great Anglo-Saxon republic in America, by setting up a Mexican empire, he did so as the patron of what he called "the Latin race." His meaning, probably, was, either that the Italians, the Spaniards, the Portuguese, and the French, were originally very much akin, or that they had been fused into one nearly homogeneous people by Roman conquest. On either hypothesis, the statements already made seem borne out. Whether the semi-Celtic French were from the first marked, as we believe, by southern characteristics, or whether these were imparted to them during the domination of imperial Rome, in either case it places them on an inferior pedestal to that occupied by the Teutonic tribes, which held their own against Rome at the proudest period of its history; and, when it became degenerate, broke in upon its realm, and snatched the scepter from its hands. Hence ethnographers seem as one in anticipating a brilliant future for the Teutonic tribes. The views entertained in regard to this subject by Dr. Gustav Kohn, which may be seen in the notes to his ethnographic map of Europe, are so extreme as to make him for the moment forget Christianity, international obligation, and even ordinary humanity. Pritchard and Latham, on the contrary, speak with scientific caution; but still the former considers the Teutonic tribes as superior to the Celtic; and the latter, in dry scientific formula, terms the Celtic area "receding," and that of the Teutons "pre-eminentely encroaching."—Pp. 756, 757.

4. **PRESENT COMPARATIVE NUMBER OF THE THREE RACES IN EUROPE.**—Kohn, writing in 1843, estimated the populations of Teutonic blood, pure and mixed, in Europe at 82,700,000; the Celtic at 68,000,000; and the Slavonic at 58,000,000. Or, omitting the British isles, we may say that there were in 1843 about 62,700,000 Teutons, 58,000,000 of Celts, and the same number of Slavonians throughout the European continent. If, when the Teutons attempt to reunite, either of the rival races interfere by force of arms, to prevent the union, it will probably fail; but the two rivals making common cause might be successful in their endeavor.—P. 758.

5. **COMPARATIVE INCREASE OF POPULATIONS.**—The different races or nationalities are increasing at very different rates, so much so that their relative importance will be greatly altered in a hundred years from what we find it at present. If France increase as slowly as it has done of late, its voice in the affairs of Europe and the world will be less and less potent with the lapse of time. In 1826, the sum total of population in France was 31,851,545; in 1855 it was 35,781,628. There had therefore been in twenty-eight years an increase of 3,930,083, that is, an annual addition of 140,360. . . . The British increase is more than two and a half times that of France. . . . Prussia has thrice the

proportion of the increase on the population of France, and nearly double the proportion of that of Great Britain (as kept down by emigration.) . . . Even apart from any temporary superiority of weapons on the Prussian side, and not taking into account the probability that the southern German states will speedily begin to gravitate to the northern nationality, the rapid increase of population in the newly extended kingdom will ultimately put it beyond the power of France taken alone, or even aided by Belgium, to forbid its development.—Pp. 764-766.

6. PROTESTANTISM COULD NOW CONQUER CATHOLICISM IN WAR.—The transfer of the power of Germany from Papal to Protestant hands now so much casts the balance against Rome, that if all the Papal powers of Europe were now to combine, they could not bring so-called heresy into serious danger. Several times in the world's history they have succeeded in doing so, and in 1851, during the period of reaction which succeeded the revolutionary outbreaks of 1848, the great Romish organ, the *Paris Univers*, if it were not misquoted in this country, commended executions for heresy, and sanguinary wars against its professors, and threatened a new crusade. Its hope, doubtless, was in a combination of the Romish powers. . . . Now the period for a combination of the Romish powers against Britain seems past; for Britain and Prussia together could vanquish all Papal Europe. Add the states of America; and Protestantism could now defeat Popery throughout the world, either in a military or in a naval struggle. There can no longer be any dispute that the scepter of the world has passed from Papal into Protestant hands. But if we advert to what has already been stated in regard to the relative increase of the several races of Europe, it will be evident that the present predominance of Protestantism will yearly advance. 1866, then, which it is remarkable that the great majority of Protestant-interpreters had long fixed on as one fraught with destiny to the Papacy, will be memorable in the annals of that false faith, and of the world.—Pp. 772, 773.

WESTMINSTER REVIEW, October, 1866. (New York: Reprint.)—1. The Irish Church. 2. The Apostles. By Ernest Rénan. 3. The English and their Origin. 4. The Abbé Lamennais on Dante. 5. The Canadian Confederation and the Reciprocity Treaty. 6. The Dog: His Intelligence. 7. Our North Pacific Colonies. 8. The Forest of Fontainebleau.

The second article is a specimen of the broadest, vulgarest Tom-Paineism, sharply berating Rénan for his over faith in the gospel history, and his attempting to fill up with his putty and paint the crevices of those very narratives whose falsity he has antecedently demonstrated. Rénan is convicted of the folly and falsehood of undertaking to construct history out of utterly unhistorical data, so that his history is necessarily nothing more than fiction idealized into system.

The truthfulness of the reviewer is illustrated by the following passage.

For the sons of Zebedee, as for the Psalmist of an age long past, the earth was a flat plane of very moderate compass, with a solid heaven separating the waters above the firmament from the waters beneath it, while in this concave vault of crystal the sun and moon moved from one side to the other, and in it the stars were fixed like jewels on the diadem of a king. . . . On the solid heaven sat the Great Lord of all, and bowing his throne touched the mountains and made them smoke.—P. 151.

This is in keeping with the coarse, old-fashioned infidelity, before the art was learned, so skillfully practiced by the politer skepticism

of the present day, of eulogizing Jesus to death as Judas kissed him unto death. We used to see a picture of "Jehovah the Jewish idol," made up of an engraved combination of all the anthropomorphic phrases found in Hebrew poetry, forming of course an image as incongruous as the monster with which Horace opens his *De arte poetica*. Yet the man wants sense or candor who will deny that the maintenance of a pure spiritual supreme monotheism was the conscious mission of the Old Testament. "In the beginning God," is its very first announcement; God the creator of the heavens and the earth. This God had no form, but was symbolized to Israel by the cloudy, fiery pillar. No similitude of him appeared at Mount Sinai, and so the decalogue forbids all shaping of images. No shape appeared upon the ark of the covenant in the most holy. When the temple was built God's presence appeared only in luminous clouds; Solomon declared that "the heaven of heavens could not contain" him; and when Pompey, after conquering Jerusalem, went behind the veil to examine the statuary, he found with amazement—nothing. How far absolute metaphysical immensity of space and absolute divine omnipresence was distinctly conceived by the ancient mind, is not the present question. Just so far at any rate as a universe was conceived, a spiritual deity was conceived, amply competent to embrace, pervade, and control it. Such was the literal theologic and philosophic view taken by the Old Testament mind; and yet in full consistency with this it freely dealt with anthropomorphic phrases and conceptions, just as the most ideal of Berkleyan philosophers, who deny all external existences, have no difficulty of talking as staidly about "hard matter," and "solid granite" as the most dogmatical realist.

JOURNAL OF SACRED LITERATURE AND BIBLICAL RECORD, October, 1866. (London).—1. Alternative Versions of the Psalms. 2. Hermes Trismegistus. 3. The Abuse of Criticism in Religion. 4. Dr. Rowland Williams and the Prophets. 5. Exegesis of Difficult Texts. 6. Pantheism. 7. Limitation of Inspiration. 8. The True Character of Mary of Magdala. 9. Church of the Holy Sepulchre. 10. Eusebius of Cæsarea on the Star. 11. Obituary—J. M. Neale, D.D.

This number contains a sarcastic notice of a publication by Dr. Rigg, a leading Wesleyan writer, entitled *Essays for the Times on Ecclesiastical Subjects*. Dr. Rigg in his book puts a very special veto upon all expectations that the Wesleyans are to come under the covert of the archbishop's gown by any ecclesiastical reunion. The notice of the journal is worthless enough. Its only significance is, that it furnishes some hope that the English Methodists will

decline hanging on to the skirts of the oligarchy, both secular and hierarchical, and feel the higher dignity of going to the heart of the people. We have had no opportunity of ocular inspection. But to our mind's eye it would be a glorious day for English Methodism if she would rise to the fullness of her ancient mission, abjure all her coqueties with the high respectabilities, and intrust her destinies with the manhood and the masses. The first outward business is the overthrow of the suffrage monopoly, her second the abolishment of the adultery between Church and State, the overthrow of an oppressive hierarchy. These are parts of her great mission, as imitators of the meek and lowly Jesus, as followers in the footsteps of Wesley, to bring a glad evangel to the lowly. Blessed will be the time when she shall so see and do. In our great struggle with the American oligarchy her noblest spirits, to their honor be it proclaimed, were on our side; in her great struggle against her nation's oligarchy we should be grandly on her side.

French Reviews.

REVUE DES DEUX MONDES.—*August 1.*—2. E. DE LAVELEYE, Popular Instruction in the Nineteenth Century, (fourth article: Secular Schools and Primary Instruction in Holland.) 6. COCHUT, Nationalities, with Special Regard to the War in 1866.

August 15.—2. LITTRÉ, The Positive Philosophy. Auguste Comte and J. Stuart Mill. 4. ETIENNE, Contemporaneous Criticism in England, (second article: David Masson)

September 1.—2. JANET, The Liberty of Thinking. 4. C. DE MAZADE, Venice since 1848, and Italy. 5. DUVERGIER DE HAURANNE, Cuba. 7. GREGORI, War, Electric Telegraphs, and Railroads.

September 15.—1. DUCHEENE DE BELLECOURT, The War of Paraguay and the Institutions of the La Plata States. 3. O. D'HAUSSONVILLE, The Roman Church and the Negotiations concerning the Concordat. 6. KERATRY, Mexico, and the Chances of the New Empire. 8. H. DE SYBIL, Prussia and New Germany.

October 1.—4. DUVERGIER DE HAURANNE, Cuba (second article.) 5. AUBERTIN, Michelet's History of Louis XV.

October 15.—2. ESQUIROS, England and English Life, (thirty-first article.) 3. DUVERGIER DE HAURANNE, Cuba, (third article.) 4. E. DU HAILLY, The French Colony in Cochin China. 5. TAILLANDIER, New Germany. 6. RECLUS, The South American Republics and their Project of Federation.

Mr. Littré, a member of the *Institut*, is by far the most prominent of the followers of Auguste Comte, and has therefore thought it to be his duty of replying to the powerful objections made to the system of Comte by Stuart Mill. (*Auguste Comte and Positivism*, London, 1865. A reprint from the *Westminster Review*.) Mill

admires some portions of the system of Comte, but the latter he thinks has no claim to being the founder of a positive philosophy, but only to having made to it some valuable contributions. Littré in his turn objects to Mill that he fails to point out the connection and hierarchy of the parts of positive philosophy, and that herein lies the great merit of Comte. Littré reaffirms his belief in the truth of the positive philosophy and its great mission. With Comte and Mill, he believes that "a creed which has gained the cultivated minds of a society is sure sooner or later, unless crushed by force, to reach the mass of the people," and this consideration consoles him about the little progress which the system has thus far made.

ART. XI.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

Essays on the Supernatural Origin of Christianity, with special reference to the Theories of Rénan, Strauss, and the Tübingen School. By Rev. GEO. P. FISHER, M.A., Professor of Church History in Yale College. 12mo., pp. 586. New York: Chas. Scribner & Co.

THE vitality of our Christian faith, and its alertness at self-defense, are strikingly evinced in the fact that the bold assaults of Dr. Ferdinand Christian Baur on the genuineness of the early Christian records became first broadly known to our American Church by repeated trenchant refutations. Professor Fisher is obliged fairly and fully to set up his man before he bowls him down. Yet his is no supererogatory performance. The work of Baur has furnished largely the staple of the infidelity poured upon the British and American public through the pages of the Westminster Review. And while our American thinkers are constantly hearing the booming echoes of the profound skepticism of Germany, it is well that the indefinite monster should be fully exhibited, and his real dimensions placed before our eyes. "Omne ignotum pro magnifico," saith Tacitus; danger unknown passeth for infinite. Let the fiery-flying serpent be fairly caught by the tail between the fingers, and he may prove but a pitiful lightning-bug.

Professor Fisher exhibits perfect mastery of the literature of his subject. He writes in a style of classic purity, with great clearness of both thought and expression, tending rather to a fluid diffuseness than to a compact demonstrative force. He excels, perhaps, more in lucid exposition than in severe logic. We often feel the need of an embracement of a whole argument in some concise

portable summary, a whole in a pocketable nutshell. But the entire work is one of the noblest, most readable, most timely and effective contributions to our apologetic literature which has appeared at the present day.

Near two hundred pages are first devoted to a review of the origin of the four Gospels, in the light of the "latest criticism." Near two hundred pages more perform the work for Baur upon the Acts of the Apostles and the apostolic history. One hundred further pages deal exemplary damage upon Strauss's myths and mythicisms, including that unhappy man's latest restatement of himself; with near a hundred pages of addendum upon the less scientific performances of Rénan and Theodore Parker. The seventy concluding pages discuss the abstract question, historical and metaphysical, of the possibility and reality of miracles, and the divine personality as opposed to positivism and pantheism. These great topics, possessing an absorbing interest at the present hour, pregnant with the history of the future, are discussed with an affluence of learning and a power of thought well worthy the attention of the large body of our readers whose minds are awake to the progress of religious opinion.

The parts devoted to Strauss, his mythicism and his restatement, strike us as eminently destructive upon the destroyer. Strauss figures as poorly in Professor Fisher's hands as Paulus does in the hands of Strauss. The possibility of the formation of myths is contradicted by the brevity of the allowable time, by the explicitness of the existing testimony, by the authenticity of the Gospel and apostolic documents, by the rationalistic, Sadduceic, historical character of the gospel age. Strauss has collected a large amount of textual difficulties in detail; his book is an arsenal of sceptical weapons; but as a system and a solution his theory must fall.

The Church at Jerusalem who had perhaps seen Jesus, and to whom the apostles preached, according to Professor Baur, (and the old Socinians,) was *Ebionite*. That is, it held to the mere humanity of Christ, to the communifity of goods and the merit of poverty, and to the permanent retention in the Church of the Mosaic law and ritual. This was the simple primitive Christianity of Jesus and Peter. When the destruction of Jerusalem approached, this Jerusalem Church took refuge in Pella and the Jordanic regions. When Gentiles made influx into the Church, the universal Christian body became divided into two great hostile camps, with Peter and Paul as their respective heads; the party, namely, of primitive conservatives, who maintained the continuance of circumcision with all of old Mosaicism; and the party of the progressives, who went

for emancipation from the old yoke, and an enlargement into a broad universal spiritual Christianity. These two parties fought with all the political rancor of Tammany and Mozart. Of the Ebionite, or primitive Christian party, Baur maintains that the Clementine documents form the best existing hand-book. There we have the real essence of the actual religiosity of Jesus and his immediate hearers and attendants. Four Epistles of Paul are genuine, and are mere party documents flung out in the heat of the strife, and are the best monuments now extant of the conflict. Late in the second century a compromise was attempted, and the romance incorporated into our canon, entitled "The Acts of the Apostles," was published to aid in this compromise. This aid was furnished by a fancy history, in which Peter and Paul and their respective parties are described as fraternizing most amicably, and are both pictured as brother heroes—heroes in establishing terms of compromise in their own day, and so authorizing compromise for all the future. Such is the scheme of the great leader of the celebrated "Tubingen divines." Strauss had dealt in destructive criticism upon the Gospels; this is the completion of the process, covering the apostolic history.

Strauss endeavors to answer the question: On the assumption that there is no supernatural, how can the Gospel history be explained? Baur answers the same question in regard to the Acts and the Epistles. Both together assume to explain how Christianity came into existence without any truly miraculous element. Against Baur Prof. Fisher masses a large body of argument showing the absolute arbitrary nature of the whole process, and maintaining the authenticity of the book of Acts and the impugned Epistles of Paul. Thus the whole process and set of processes presented to the world by Strauss, Rénan, and Baur, are prompted by and presuppose one great AXIOM—an axiom which they scorn to prove, as being of course a first principle which nothing but an unnoticeable idiocy would question. That axiom is, that *the order of nature is never interrupted*. This maxim does not merely affirm that the laws of nature are intrinsically immutable; that is, that they contain in themselves no proviso for their own mutation; for all that is true and undenied. It goes further, and assumes to say that there is no power over and above the normal order, that can interpose an interruption to its process. It is to the consideration of these presuppositions that Professor Fisher devotes the closing part of his volume.

Professor Fisher concedes a validity to the Paleyan argument for theism, drawn from visible design in creation, yet affirms its deficien-

cies with the incautiousness and injustice to Paley, as we think, at the present day fashionable but not wise. "To identify omnipotence with exceeding great power, *as Paley does*, is to reason loosely and abandon the proper conception of God." Now, according to our recollections, Paley does neither identify great power with metaphysical omnipotence, nor claim that his argument demonstrates the metaphysical omnipotence of God. He only claims to have demonstrated a practical working conclusion of God amply adequate as a religious basis for all moral purpose. If the universe be, as Professor Fisher says, a finite product, Paley's Deity is its supreme and absolute master. That Deity is as omnipotent as the Deity of our Holy Bible. That Deity is an ample deity for miracle, revelation, and religion. All over and above this is necessary not for religious assurance—the object for which as a defender of revelation the professor is writing—but for the mere demands of metaphysical thought. The astronomer affirms the law of gravitation to be coextensive with the phenomenal universe; and if the metaphysician pleases to question whether it extends through the empty immensity with which the universe is surrounded, he rightfully declines the discussion; and so may the theologian decline a similar challenge with regard to the divine omnipotence. The astronomer's gravitation is ample for natural philosophy; the Paleyan omnipotence is ample enough for natural theology. If the Christian philosopher accept the metaphysical challenge let it not be as a defender of his faith, but simply an athlete upon the metaphysical palestra. *Paley's deity governs the universe*; and Paley can afford to leave the metaphysicians to discuss about the desert immensity outside the universe. If metaphysical thought affirms the reign of an Absolute through an absolute immensity, then Paley can accept that absolute as identical with his deity, provided that the attributes his argument has proved as belonging to God be not impugned. Metaphysical thought must yield to and harmonize with conclusions based upon fair inductions drawn from experiential facts.

Jesus Christ: his Times, Life, and Work. By E. DE PRESSENSÉ. 8vo., pp. 560. London: Jackson, Walford, & Hodder.

THE author of this work, De Pressensé, the editor of the *Revue Chrétienne*, is perhaps the most distinguished leader of French Evangelical Protestantism, and was perhaps the most suitable man living to furnish a counteraction to Renan's romance of Jesus. He is scarce Renan's inferior in brilliancy of style, is more than

his equal in a true sympathy and perfect mastery of his subject, and, like Rénan, has traversed the Holy Land, not, according to the vain boast of Rénan to furnish a fifth and fancy Gospel, but to acquire a true appreciation of the existing four. The work is formally controversial in but a subordinate degree; its main purpose being *positive*, namely, to set forth the true image of Jesus from the data furnished by the evangelical records. It is a timely and a masterly performance, written with freshness and power; and inasmuch as, according to Pressensé's statement, Rénan's book "has given us an impetus to thought, and fired the public mind with an enthusiasm for questions which twenty years ago would assuredly have been pronounced superannuated," we cannot but hope that the present work will be an efficient providential instrument in attaining the triumph of a pure Christianity in France.

The work is divisible into two parts. The first part is a dissertation preliminary to the great biography, and the second is the biography itself. The preliminary consists first of three chapters upon the credibility of the supernatural, affording perhaps no great new thought, but written with great freshness and life. A statement of this part of the subject impressive to the feelings is indeed legitimate and suitable; for the mental state which rejects the supernatural is rather a temper and feeling than a logical position. The proposition that *there is no supernatural*, or that *no miraculous manifestations ever took place*, never has been and never can be proved but by the assumption of itself. It is primarily a piece of bold conjectural negative *faith*; as bold a *faith* as any dogma of Christian theology requires; and bolder too, since it stands in contradiction to that primary presentiment of our highest nature, which through all the history of our race has affirmed the reality of the supernatural, and has demanded that manifestations of the divine should take place upon earth. To our highest nature miracles, in their proper place and order, are antecedently probable. Our author then traces with a vivid pencil the anterior history of Judaism subsequent to the close of the Old Testament, in its relations to Paganism and to the future Christianity. Nowhere have we seen this subject invested with so vivid an interest. Its purpose in our author's hands is to disprove the merely human development of Christianity from the course of antecedent human thought, and to show its divine originality, both in its doctrines and in the unparalleled character of Christ's own person. With a review, then, of the origin and evidences of the four Gospels, refuting the criticism and logic of Rénan, the first part of the work closes.

The narrative of the Lord's life, which forms the second part, is purely the combination of the Gospel accounts, standing in the light of contemporary history, defended against the cavils of skepticism, and illustrated with philosophic thought and beauty of style. Some concessions there are to the spirit of skepticism, unnecessary acknowledgements of minor mistakes on the part of the Gospel writers, wrung from him doubtless in the heat of the battle, but quite unacceptable to the calm firm faith of the American evangelical Church. Upon these we need not be severe, but rather sustain and back this noble champion of the gospel with indulgent allowance for the difficulties of his arduous position. An American edition of the work, with some revisions of the translation, and a few cautionary notes, could not fail, we think, of producing a beneficial effect.

It is a point much pressed by Strauss, and other skeptical writers, that it is incredible that the raising of Lazarus, if actual, should have been left unnoticed by three of the Evangelists. To what is said by Pressensé (as well as what we have said in our commentary upon the passage) let us suggest a further thought. Neither of the three Evangelists besides John was probably present; and probably they were either unaware of the fact, or at any rate of its importance in hastening the catastrophe. Mark and Luke were of course absent. And Jesus has just emerged from the Peræan history furnished by Luke alone, which, bearing the most striking traits of authenticity, was not the result of the Evangelist's personal eye-sight, but consists apparently of documentary matter. From the whole of that Peræan history Matthew, since he omits the whole, may have been absent, and coming from Galilee after the resurrection of Lazarus, may have joined the company of Jesus at the Passover. What wonder, therefore, that John, the sole Evangelist present, should have been the sole narrator of the event?

Both the beautiful style and the reverent spirit of De Pressensé are exhibited in the following passages, being the closing two paragraphs of his work:

At the close of this long contemplation of the Divine model on which I have been gazing, in the earnest endeavour to reproduce some of its features, I feel overwhelmed with the sense of my powerlessness. "I would fain, O Divine Son of Mary," to use the words of one of thy noblest confessors, "feeble as I am, have said something great of thee." At times I have seemed, in the brief illumination of some blessed hour, to see thee in thy Divine Majesty—thy brow radiant with love and grief, and crowned with that spotless purity which has terrors only for the proud, because it is inseparable from thy sovereign love. I have seemed to see thee on the shore of the lake thou lovedst, or in the villages of Galilee, in the midst of that retinue of the afflicted and despised, who formed

thy guard of honor in thy royal progress of mercy! But when I have sought to fix the holy vision, the pencil has trembled in my unskillful hands, and I have only been able to give a dim outline of that which had bowed me in the dust in adoration before thee. What are we, to describe thy holiness?

The distance is too great from us to thee! How can we, from the lowness of our common lives, rise to the inspiration of that life which was consumed by one single thought of love, and which, from its commencement to its close, was one offering to God and man! Plunged in petty vanities and mean ambition, how can we comprehend thine utter scorn for human glory, O King crowned with thorns! Upon us falls that word spoken in thy just indignation: "Ye are from beneath, I am from above." Therefore it is, that for this very work itself I crave thy forgiveness. My hope, my consolation, is that thou wilt surely disperse the clouds with which, in ignorance or weakness, I may have darkened thine adorable countenance, and manifest thyself plainly to the willing heart in which I may have awakened a desire to know thee better.

Ecce Homo: a Survey of the Life and Work of Jesus Christ. 12mo., pp. 355. Boston: Roberts Brothers. 1866.

ECCE HOMO! Ἴδε ὁ ἄνθρωπος! Not as in our English version, *Behold the Man*, (John xix, 5,) as a mere *object* of our gaze, but, *Lo the Man*, standing forth as a living power in the world to awaken our wonder. And in few works in this age of Christologies does the divine man stand out with so striking a delineation as the volume we now notice. We say this in full view of the fact that leading evangelical divines have delivered the most pronounced condemnation upon the work. This condemnation arises, we think, from a mistaken view of the author's real purpose. If the work should be read as a standard of a true evangelical theology, the condemnation is just; but if it be read as a reply to Strauss and Rénan, demonstrating, by a somewhat new and original method, that their Jesus-picture is a pitiful failure, it will be found, we think, an invaluable and indestructible addition to our body of Christian defenses.

For this mistake of many critics as to the object of the work, the author himself is greatly responsible. In the first place, he has scattered through his work a number of very unnecessary as well as very calumnious slurs upon the most earnest class of the professors of the religion he is defending. And, second, he hangs out a false guide-board in his very preface, announcing that his object is to depict a fresh study of Jesus for "those" (mark the pet phraseology of our small dabblers in pantheism) "who feel dissatisfied with the current conceptions of Christ." Nor is it until his fifty-second page that it occurs to him to tell us that "the present treatise aims to show that the Christ of the Gospels is not mythical, by showing that the character those biographers portrayed is in all its large features strikingly consistent, and at the same time

so peculiar as to be altogether beyond the reach of invention both by individual genius and still more by what is called the "consciousness of an age." Now, in our own view, this work he has accomplished in a manner most conclusive against the criticisms of Strauss and the romancings of Rénan. He demonstrates the existence of a reality underlying the inartistic Gospel narrations, so consistent and so sublime, that the conceptions of Rénan as representations of Jesus crisp into worthlessness in the comparison. The sound-minded thinker who has, for the time being, been seduced into the imagination that the poetizing Frenchman has presented a true Jesus, is very likely to be wisely ashamed of himself. Such a reader may, indeed, not feel that the exegetical criticisms of Strauss are answered in detail; that belongs to another department of investigation; but he is satisfied that, whatever becomes of the verbal text, the divine man whom it describes, with however imperfect a phrase, is real and is divine. Take for instance the history of the temptation. It is narrated by the Gospel writers in the plainest, most prosaic and fragmentary style imaginable; without the slightest tinge of ideality. Of ideality, indeed, the writers seem incapable. But through the dim and blurred glass of their homely text look keenly, and you will descry an *idea* grander than those men, grander than that age, grander than any age, has ever produced in its kind. The apologue of the Vision of Hercules is the nearest approach which classic antiquity could furnish. But compare the two in all their dimensions and qualities, and how infinitely inferior is the latter! When, who, and what was the genius that furnished the divine conception? With a masterly hand does our author trace in a similar way the great conceptions of the kingdom of God, its King, and its Law, delineated in the Gospels, and shows how infinitely the work is superior to the genius of the workmen. All this is done in a style of criticism which, though it may fail in occasional details, is marked with profoundest insight, with most delicate discrimination, and most self-evidencing conclusiveness. The diction is clear, incisive, eloquent. The march of the argument, though much may be left in suggestive incompleteness, is onward and right onward. There are paragraphs, and pages, and chapters consisting of sayings hitherto unsaid and thinkings hitherto unthought.

Of course such an argument cannot be considered new in the sense that no germ or seed has hitherto existed of its nature. There is a paragraph by Rousseau, in which the vivid mental eye of that philosopher catches a most clear sight of the self-evidencing majesty of the Lord's person, and portrays it with an exquisite pen-

cil. The superiority, out of all comparison, of the Son of Mary over the son of Sophroniscus, (Socrates,) is asserted in words of light. *The construction of such a character by the four Evangelists were a greater miracle than any ascribed to Jesus.* This last is what Rousseau asserts, and what our author at full length demonstrates; and the demonstration, we say, is so complete, it so brings the one great personal miracle right before our eyes, that the appreciative reader can well afford to fling in the concession, as boot, of all the other miracles.

The History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire. By HENRY HART MILMAN, Dean of St. Paul's. Three volumes, pp. 485, 478, 507. Riverside Edition. New York: W. J. Widdleton. 1866.

It is near thirty years since the accomplished Dean Milman first published this Church history, preceded by its learned and able life of Jesus. Dr. Strauss had published his life of Jesus sufficiently earlier for Milman to read and append to his life a brief reply. The thirty years have passed; both writers reappear; and in what style? Dr. S. appears with a reconstructed book, with admission of failure of effect in the first, and with a sad loss of temper at the loss of his labor and his argument. Dean Milman reappears with all the unruffled equanimity of an elegant Churchman, to tell us that thirty years have furnished no call for any material alteration in his great work. Milman furnishes a new preface, in which he characterizes Strauss, Rénan, and the Tübingen gentry with a few masterly strokes. He has adorned his margin with a few more notes; but as for the work itself, it stands essentially untouched, with a sameness that would greatly irk us did we not well remember how brilliant the work in its sameness is, and had not Widdleton given it a resurrection with a far more beautiful body than it wore when it came, years since, from the Harper press.

Milman characterizes Rénan's book in the following terms:

Another work has now appeared, since the present edition was printed off, more brilliant and popular, in a language of universal currency, and in a style in which that language displays itself in all its captivating force, life, and distinctness. Yet I cannot but think this very perfection of style in some degree fatal to its pretensions. There are passages in which the vivid transparency betrays at once the perplexity of the writer, and the inconceivable feebleness of his arguments. I cannot apprehend more lasting effect from the light, quick, and bright flashing artillery of the Frenchman, than from the more ponderous and steadily aimed culverins of the German. In one respect I had expected more from the wide and copious erudition of M. Rénan. But I find no illustration, no allusion from the Jewish writers, which was not familiar to me from Lightfoot, Schoetgen, Meuschen,

and the great Talmudic scholars of the last two centuries. I suspect that they have exhausted the subject. As little new can be found or could be expected from the scenery and topography of Palestine, in like manner drained to the utmost by so many travelers before M. Rénan. Even as to the style—may an Englishman venture to contrast it (by no means in its favor) not only with the dignity and solemnity of Pascal, but with the passionate earnestness of Rousseau—its “thin sentimentality” (this is not my own expression) reminds me more of “Paul et Virginie” than, I will not say of the “Pensees,” but even of the “Vicaire Savoyard.” I cannot think that eventually the book will add to the high fame of M. Rénan. To those who see in Christianity no more than a social revolution, a natural step in human progress, the beautiful passages on the transcendent humanity of Jesus (unhappily not unleavened) may give satisfaction and delight: to those to whom Christianity is a *religion*, Jesus the author and giver of eternal life, it will fall dead, or be a grief and an offense.

Of the elaborate abortions of Tübingen, Milman thus speaks:

It seems to me that instead of the theory being the result of diligent and acute investigation, the theory is first made, and then the inferences or arguments sought out, discerned, or imagined, and wrought up with infinite skill, to establish the foregone conclusion; at the same time with a contemptuous disregard, or utter obtuseness to the difficulties of their own system. Their criticism will rarely bear criticism.

The erudition, the eloquence, the judicial impartiality, the clear-sightedness which judges of ancient events and character in the light of modern thought, yet with just apprehension of the difference of ages, render Milman's history a work of rare value. The life of Jesus, with which it commences, was the first attempt in the English language to exhibit the Saviour divested of that conventional haze which ever seemed to render it an unreality. Its value is still unimpaired, and it is well worthy a separate publication. The thoughtful reader will find Church history in Milman's hands full of varied life. His chapters on Julian, on the great prelates, and on Jerome, are especially attractive.

Widdleton is publisher of the works formerly produced by Redfield of New York and Veazie of Boston, and of the issues of the Riverside press; works of standard value in the highest style of the art.

Christ, and other Masters: An Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. With special Reference to Prevailing Difficulties and Objections. By CHARLES HARDWICK, M. A., Late Archdeacon of Ely, and Christian Advocate in the University of Cambridge. Two volumes, pp. 383, 461. London and Cambridge: Macmillan & Co. 1863. On sale by Scribner.

Mr. Hardwick was a scholar of rare erudition, talent, and industry. He was born in 1821, and finished his brief laborious career in 1860. Among his many productions were a *History of the Articles of Religion*, (republished in this country,) two volumes of Church history, and these two volumes under our notice.

The present work is divided into four parts. The first part, after reviewing those tendencies of the age that demand a general survey of the theologies of the world, traces the characteristics of the central figure, the true religion of the Old Testament and the New. Part second presents a most complete view of the religions of India. Part third presents an equally excellent summary of the religions of China, America, and Oceanica. Part fourth exhibits those of Egypt and Medo-Persia. We have thus before us mapped out a clear comprehensive view, historical and analytical, of those great stupendous systems of religious thought held in different parts of the world by the human race. The whole is brought down to the latest dates, exhibiting the best results of the most modern scholarship to the hour of publication. All these systems are exhibited not only as they are and were in themselves, but also in relation to and in comparison with Christianity. The questions most interesting to the inquisitive thinker are boldly propounded, and thoroughly, yet most candidly, discussed in the light of the latest information. The death of the author left it in some respects an unfinished work. Another part, argumentative in its character, he intended to furnish, in which he purposed to "discuss these religions as one great whole, and to determine the place of the present argument among our Christian defenses and evidences; and to analyze more minutely the causes which have rendered heathen systems so ineffective, and which led in so many instances to their rapid deterioration." The providential failure of the author to furnish this *finale* is a matter of just regret. But there still is a round completeness in the work as it stands. The entire view of the religions of the world is before us, and a work of no little value it is.

It is a work not merely to be *read* but *studied*. It should be reread, mastered, and concocted into settled and primary knowledge. It ought to be republished under the heading of Comparative Theology, and form a part of the course, if not of our theological institutes, certainly of every theological student.

Under the heading of Egypt, for instance, we have a very valuable discussion of the question—so vital to the validity of the Old Testament theology—how much did Moses borrow from Egypt, and what the conclusions? In another part comes up the question: How much did the Jews appropriate into their religion from Persia and Babylon; and how far is it true that the Messiah is a Persian idea, and the New Testament a plagiarist from Persism? How far is it clear that Monotheism was the primitive idea of the race, how far exclusively maintained by the Hebrew Church, how

far shared by the Oriental systems? What is the validity, the excellence, the origin of the various great religions? How far may they be considered, as Mr. Maurice views them, as so many sublime efforts of men, under inspiration of the Logos, to attain and systematize divine truth? How far is there an absolute religion, held catholically in central grasp by all the thoughtful world? To these and many other cognate questions, in which deep interests are involved, and around which so much skepticism hovers, every thoughtful Christian desiderates an answer. Nowhere in our language can be found the answers so clearly, comprehensively, boldly, and compactly given as in this work of Mr. Hardwick's.

Orthodoxy: its Truths and Errors. By JAMES FREEMAN CLARKE. 12mo., pp. 512. Boston: American Unitarian Association. 1866.

Dr. Clarke's Unitarianism is not of the most ultra stamp. He is no blank deist or blanker pantheist. There is something of the gospel in his theology, something of the Christ in his religion. He believes in the Bible, with allowances; in a trinity of threefold manifestations; in a Christ who is more than man; in a supernatural which is only a natural in the great whole; in an atonement coming under the genus vicarious; in possible instantaneous conversion and regeneration; in a future punishment which is not eternal. On all these points orthodoxy is almost right, but *never* quite right, as Dr. Clarke *always* is. However orthodoxy draws her line, whether strait or curve, Dr. Clarke at due distance draws a strait or curve, ever parallel, never coinciding. And as Dr. Clarke is just *right*, there can be no coinciding unless orthodoxy comes right by coming to him. And yet such coinciding, we soberly think, is of much less consequence to orthodoxy than to Dr. Clarke.

Dr. Clarke in his first chapter considers orthodoxy in its various lights; as signifying the "oldest doctrine," as "the doctrine of the majority," as "right opinion," etc. But there is one light in which we regret that he wholly omits to view it: namely, as *the necessary condition to the existence of heterodoxy*. When a king once threatened his soothsayer with death the latter responded: "Slay me, O king, but know that the stars declare that you are to survive me but a single day." When Dr. Clarke has slain the mighty life of orthodoxy, how long does he suppose his paltering half-and-half heterodoxy will stand the battle brunt of rampant infidelity? In his assaults upon orthodox truth he is acting as wisely as the parasite, that seeks to kill the grand old trunk that sheds vitality

into its roots. Dr. Clarke can stand against the Theodore Parkers, the Emersons, and the Frothinghams, and the gentlemen who doubt the propriety of calling Jesus *Lord*, not by any power in his effeminate compromise of a creed, but the powerful stay, which his compromise so ill merits, of the sacramental host of the Orthodox Church at his back.

Dr. Clarke's diction hardly equals in chasteness and purity what we usually expect from his cultured class. He is not, like Peabody and Hedge, an elegant writer. He is neither in statement nor in logic a precise writer. As a specimen of accuracy note the following attempt at a narrative:

The change [in conversion] from one state to the other is assumed to be so distinct and marked that he who runs can read. One may say to another, "*Where were you converted?*" just as they may say, "*Where did you go to college?*" "Where were you born?" said an English bishop to Somerville, the Methodist preacher. "In Dublin and Liverpool," he answered. "Were you born in *two* places?" said the bishop. "Art thou a master in Israel and knowest not these things?" replied Somerville.

The true narrative runs thus:

While Mr. Summerfield [in America] was lying in bed during one of his illnesses, he was visited by two highly respectable clergymen, one of whom, commiserating his early subjection to such extreme suffering in consequence of his ministerial labors, inquired "How old are you?" To the astonishment of the divine the suffering saint replied: "I was born at Preston in England in 1798, and *born again* at Dublin in Ireland in 1817." The visitor expressed at once his surprise and curiosity at what to him was so strange a declaration. Mr. Summerfield, no less excited, with great propriety exclaimed in the language of Jesus to Nicodemus, "Art thou a master in Israel and knowest not these things?" and then related to them the history of his own conversion. The sequel is gratifying: The reverend gentleman, after departing, inquired of his clerical companion whether or not he knew anything about this strange doctrine, and finding that he too was the subject of the same happy change, set himself to obtain the like blessing, with a sincerity and success of which his subsequent ministrations bore satisfactory testimony.—*Life of John Summerfield*, p. 351.

Discourses of Redemption; as Revealed at "Sundry Times and in Divers Manners," designed both as Biblical Expositions for the People, and Hints to Theological Students of a Popular Method of Exhibiting the "Divers Relations" through Patriarchs, Prophets, Jesus, and his Apostles. By Rev. STUART ROBINSON, Pastor of the Second Church, Louisville, and late Professor of Church Government and Pastoral Theology at Louisville, Kentucky. 8vo., pp. 448. New York: D. Appleton & Co. 1866.

These discourses are twenty in number. They are specimens of biblical expositions in sermonic form, to which the author has, through a ministry of twenty years, appropriated one of the Sabbath services. They are not a miscellaneous collection, but a series, logically developing the gospel in the order of its successive revelations. The germinal points of these revelations are discussed in the

popular forms of spoken language rather than in the precise style of theological disquisition, and will, we think, be found, as the author designed, profitable to those people who desire to know how to read the Holy Scriptures, and students who would learn this method of preaching.

Salvation from sin through vicarious blood Mr. Robinson finds to be the fundamental thought of the theology of the entire Bible. Its ritual expression, whether in Genesis or Revelation, is the sacrificial lamb. The mode of the successive revelations is through a series of covenants, each having its preparatory historic record, and its subsequent development in its history and accompanying revelations, which, in turn, become preparatory to the covenant next in order. The covenant with Adam promised a universal Redeemer. That with Noah guaranteed protection to the race, and the line of descent in Shem. The third, made with Abraham, not as head of the race but as representative of believers, organized the people of God into a formal, visible Church, composed of believers and their children, under a divine charter, "an everlasting covenant" with its sign and seal. The passover was a covenant of the redemption of this visible body, through the shedding and sprinkling of blood. The covenant of Mount Sinai provided for the government and spiritual nurture of the redeemed people. The covenant with David, instituted when the nation was fully possessed of the temporal part of the ancient promise, typically set forth the Church as the eternal kingdom of David's Son. The prophets develop the doctrine of the kingship of the promised Redeemer over his universal kingdom; and finally the Antitype appears, completes the revelation, effects the redemption, establishes his throne, rejects from his Church the apostates who had first rejected him, and ordains the gathering into it of all nations.

The doctrine of the Church is discussed from a Presbyterian standpoint, but it is none the less valuable on that account; while they who cannot trace the Church beyond the time of the Apostles, or see that the children of believers have, as such, any rights within its pale, may here find help in their investigations.

Minutes of the Annual Conference of the Methodist Episcopal Church for the year 1866. 8vo., pp. 280. New York: Carlton & Porter.

Before these lines are read our Centenary year will have passed, and its noble work be done. It has, we trust, been such a success as our children's children will rejoice in, yet surpass. Our Gen-

eral Conference plan, with slight exception, was most wise. Our managing committee have pressed it with an energy which the Church will gratefully acknowledge. Our ministry have entered into the spirit of the work. Our noble laity have set an example of liberality that will, we trust, give a higher tone of beneficence to the whole evangelical Church of our country. Meantime we have reviewed ourself. We have retraced the faded lines of our early story. Our Church has amazingly increased, through all her body, in self-knowledge and self-consciousness. "But the best of all is, God is with us." We know it by the tokens of his Spirit in the conversion of a hundred thousand souls. Never have we had such a prosperity in the real work for which a Church exists—the winning men to the cross of Christ. The mission of Methodism is not closed; it has just commenced.

Yet we suspect that a large share of the Church took no share in the work. Have we not lost the invaluable secret we lately possessed, of making every member give something? Our class-meetings were established for this very object; and it is to be feared that first the object and then the class-meeting is slipping through our fingers. Robert Newton once said, "So long as we have the penny a week and the shilling a quarter we shall go on conquering and to conquer." Now we have lost "the penny a week and the shilling a quarter;" the spontaneous regular mite from every individual; and a stupendous loss it is. It both makes us depend on rich men, and makes rich men both despotic and discontented; despotic because they are necessary, discontented because they are often the main, if not the only givers. Bishop Morris has shown how large a total may result from very small contributions by every unit of our million. Who shall restore the lost art? Restore us that art by which the Church can give millions and not feel it but in blessed results. If our energetic Centenary committee can inaugurate this work they will have doubled the value of our Centenary year.

We are aware that some of our Rationalistic friends tell us that such is the march of *progress* that Methodism has no second century to live; the age of religious faith will, before the coming century closes, have merged in "the age of reason." That is, however, an old hereditary boast. Julian was to "conquer the Galilean;" Voltaire was to "crush the wretch;" but the Galilean conquered Julian, and the crucified One has "crushed" Voltaire. Dr. Strauss tried to criticise the "life of Jesus" out of existence; but Jesus Christ still lives, "the same yesterday, to-day, and forever;" and unhappy Dr. Strauss, in spite of his late attempt at galvaniz-

ing himself into a resurrection, is a dead man, and terribly fitted, we fear, for a deeper than literary *damnation*. We stand, blessed be God, on the Rock of ages, and WE KNOW WHO WILL CONQUER. And as for these gentlemen's boasted *progress*, we would have them bethink themselves where *this* glorious progress is to terminate. They may say into *Rationalism*, enlightenment, heights of science; but Monsieur Comte says into Atheism and ultimate beastliness! His progress promises that men shall in a future age become "the unrecognizable wrecks of what had once been" civilized beings; "crawling over its surface, and degenerating, through stages of meaner and meaner vitality, back into shapelessness and extinction."* Draper holds that after the of age reason, in which we now are, is past, the age of decrepitude and idiocy will succeed. Herbert Spencer predicts an age of "equilibration," in which every particle of the universe is to be perfectly immovably still, beyond which he can see no reason for any future motion! Fit counterparts are these to Darwinism: one claims that man grew from brute; the other claims that man shall return to brute and worse than brute. Such, gentlemen Rationalists, is the goal of your *progress*; the cheering, elevating vista of your faith; the ultimatum predicted by your great prophets! John Stuart Mill is quoted as saying that the word *necessity* is "a brute of a word." And we say that all this is a brute of a philosophy; fit only for the hogs—"the hogs of Epicurus's style." We thank God for that higher nature that feels itself compelled to concentrate all its force to pronounce such doctrine of progress ACCURSED. We, too, have a doctrine of progress, quite unlike this career through Rationalism and Atheism into bestiality. We believe not in a blind nature, but in a God who rules with infinitely wise design, and to a grand and glorious ultimate. We believe in the headship of the great Redeemer, in whom man is made divine. Under His leadership there is a "progress;" a progress of the individual in knowledge, holiness, and fitness for an inheritance with the saints in light; a progress of the gospel of Christ, by means of his Church, to a universal millennial triumph; a progress of the world's history under the guidance of Providence until its consummation in the final judgment of the human race by the eternal Son of God. In this faith our fathers died—as no Rationalist ever dies—with the shout of heavenly triumph on their lips. In this faith, brightened by the progress of another century, we have an unfaltering trust that our children will rejoice with a far more abounding joy than ours.

* Masson, p. 106.

The Acts of the Deacons: being a Course of Lectures, Critical and Practical, on Acts vi-viii; and xxi, 8-15. In Two Books. Book I: The Acts of St. Stephen, the Protomartyr. Book II: The Acts of St. Philip, Evangelist. By EDWARD MEYRICK GOULBURN, D.D., Prebendary of St. Paul's, Chaplain to the Bishop of Oxford, and One of Her Majesty's Chaplains in Ordinary. 18mo., pp. 408. Rivingtons, London, Oxford, and Cambridge.

Dr. Goulburn is author of several practical treatises, founded on scriptural topics, which have been republished in this country. They are scholarly and fresh, with a clear flow of animated style. They are wanting in the experimental depth of the puritan divines and of our practical Methodist writers. They abound overmuch in a spiritual showiness and in pious platitudes. The episode of the so-called seven *deacons* in Acts (they are never so called in the book itself) is rather a happy selection for treatment; and the treatment abounds in good thoughts, but the philosophy of the subject is not very profoundly sounded.

We would like to know how the author would have titled the book which tradition has named the Acts of the Apostles. But two apostles make any figure; Peter predominantly to the end of the twelfth chapter, and Paul through the remainder of the book. But under Peter's predominance the celebrated Seven, representatives apparently of the Gentilely inclined element in the Church, start forth, two of them specially, with a brilliancy that flings the apostles into the shade. Stephen, the Hellenist, is in character and sudden fate, bold, intense, and tragic. It is his great allotment to stand at the head of the glorious army of martyrs, though he belonged not to the goodly fellowship of the apostles. Philip suddenly seized the prize of first bearing the gospel beyond the Judean limits, and of sending it even to the very depths of Africa. First he alights upon Samaria, and the city is in an excitement of revival and joy. Next he darts down southward and intercepts, converts, and baptizes the Ethiopian grandee at the edge of Palestine on his route for Alexandria, thence to sail in his Nile-boat up a thousand miles to where Candace reigns in Meroe. Snatched up by the Spirit, Philip is found at Ashdod, whence he streaks up the shore of the Mediterranean, preaching as he goes, until he arrives at Cesarea. Thirty years after he is found at Cesarea with a household of four prophetess daughters. Surely this, father and daughters, is decidedly a *spiritual* family. Nothing is said of the wife of this vivid man, the mother of these prophetic daughters; perhaps she was the ballast of the family. But inartificial Luke is utterly unconscious of the life and vivacity which a modern eye detects in the figure which Philip makes.

Morning by Morning; or, Daily Readings for the Family or the Closet.
By C. H. SPURGEON. 12mo., pp. 403. New York: Sheldon &
Co. 1866.

We believe in metempsychosis when we read Spurgeon. He is an old-fashioned Puritan, deeply impregnated with his stern gospel in a relaxed age, hard-headed and difficult to kill, yet from his plain rugged soul continually disclosing gleams of ideality in him, which assure you that he might be "fine," nay, superfine, if he would. The present work, intended for occasional readings, is marked by deep evangelic power, and by now and then a flash of brilliancy. We give a gem or two.

Anything is better than the dead calm of indifference. Our souls may wisely desire the north wind of trouble if that alone can be sanctified to the drawing forth of the perfume of our graces. So long as it cannot be said, "The Lord was not in the wind," we will not shrink from the most wintry blast that ever blew upon plants of grace. . . . Graces unexercised are as sweet perfumes slumbering in the cups of the flowers: the wisdom of the great Husbandman overrules diverse and opposite causes to produce the one desired result, and makes both affliction and consolation draw forth the grateful odors of faith, love, patience, hope, resignation, joy, and the other fair flowers of the garden.—P. 61.

Give a man wealth; let his ships bring home continually rich freights; let the winds and waves appear to be his servants to bear his vessels across the bosom of the mighty deep; let his lands yield abundantly; let the weather be propitious to his crops; let uninterrupted success attend him; let him stand among men as a successful merchant; let him enjoy continued health; allow him with braced nerve and brilliant eye to march through the world and live happily; give him the buoyant spirit; let him have the song perpetually on his lips; let his eye be ever sparkling with joy—and the natural consequence of such an easy state to any man, let him be the best Christian who ever breathed, will be *presumption*. . . . If God should always rock us in the cradle of prosperity; if we were always dandled on the knees of fortune; if we had not some stain on the alabaster pillar; if there were not a few clouds in the sky; if we had not some bitter drops in the wine of this life, we should become intoxicated with pleasure; we should dream "we stand;" and stand we should, but it would be upon a pinnacle; like the man asleep upon the mast, each moment we should be in jeopardy.—P. 70.

Living in Earnest. With Lessons and Incidents from the Lives of the Great and Good. A Book for Young Men. By JOSEPH JOHNSON. 16mo., pp. 264. Cincinnati: Poe & Hitchcock, 1866.

The publishers of this little volume have put into a beautiful form, sufficiently so to charm the young man whose eyes rest upon it, into its perusal, some of the noblest words addressed of late years to those whose principles are to be formed and characters moulded. It incites us to the culture of a life of earnestness, industry, charity, and piety, as our best and highest wisdom. With such topics as "Living in Work," "Living Valourously; or Learning to say No," "Living in Play," "Living in Health," illustrated by sayings and incidents in the lives of men of lofty characters and noble

deeds, and written in an eloquent, transparent style, it will not, we think, be easily laid down by him who has taken it up. It reminds us of the Country Parson and Timothy Titecomb, and yet Mr. Johnson is quite unlike them.

We heartily wish this book could go into the hands of every young man in the land.

The Acts of the Apostles. An Exegetical and Doctrinal Commentary. By GOTTHARD VICTOR LECHTER, D.D., Ordinary Professor of Theology and Superintendent at Leipsic. With Homiletical Additions by the Rev. Charles Gerok, Superintendent at Stuttgart. Translated from the German Second Edition, with Additions by Charles F. Schæffer, D.D., Professor of Theology in Lutheran Seminary, Philadelphia. 8vo., pp. 480. New York: Scribner & Co. 1866.

The fourth volume of this great biblical work is promptly out, and will not disappoint the expectations of those who appreciate the value of the previous two. Lechler is a leading German theologian and biblical scholar; he is author of a "History of Deism," and has spent fifteen years upon the book of Acts as his specialty. The homiletical matter is supplied by Gerok of Stuttgart, a leading pulpit orator of Germany, and withal a successful poet. The translator, Dr. Schæffer, has made valuable additions to the various reading, to the chronological department, and to the exegesis, augmenting the last with annotations from English and American commentators. The typography is, we believe, exceedingly accurate.

Statistical History of the First Century of American Methodism. With a Summary of the Origin and Present Operations of the Denominations. By Rev. C. C. Goss. 16mo., pp. 188. New York: Carlton & Porter. 1867.

Mr. Goss has collected a mass of systematized statistics, designed to give a view of the comparative growth of Methodism in our country. It is a *much in little*. Both as a book of condensed history for brief perusal, and as a manual for reference, it will be found valuable. Its errors we doubt not, if any, will be diminished in future editions, and it may perhaps serve as a nucleus for something more complete.

The New Birth; or, the Work of the Holy Spirit. By AUSTIN PHELPS, Professor in Andover Theological Seminary. Author of "The Still Hour." 16mo., pp. 253. Boston: Gould & Lincoln. New York: Sheldon & Co. 1867.

Dr. Phelps is a thinker and writer, remarkable for clearness, purity, and calm quiet force. His "Still Hour" is one of the

best little manuals of religious thought that our day has produced. His present work is of course adapted to the peculiarities of his creed, and presents its doctrinal views in their best possible practical aspects. Thoughtful minds of any creed may study his pages with profit.

Philosophy, Metaphysics, and General Science.

Recent British Philosophy: a Review, with Criticisms; Including some Comments on Mr. Mill's Answer to Sir Wm. Hamilton. By DAVID MASSON. 12mo., pp. 335. New York: D. Appleton & Co.

Mr. Masson writes metaphysics in a lively and richly-colored style, abounding in luxuriant circumlocutions, and often attaining a measure of flowing eloquence. His standpoint is transcendental Pantheism. With one marked exception, which we shall soon present, he is eminently candid and appreciative of the merits even of thinkers whom he opposes and assumes to refute. His view of the metaphysical discussions in England for the last thirty years is comprehensive and lucid, and worthy the study of readers well grounded in that department of thought.

Mr. Masson, after giving a catalogue of the writers during that period by him esteemed worthy of mention, gives us a classification of metaphysical opinions or parties. The generic division into Empirical (or, as he and we would prefer to say, Experiential) and Transcendental, gives little idea of the differences and agreements really existing. This is merely a variance upon the single point of the origin of our ideas. There are still three great testing topics of metaphysical thought upon which these two classes will be found to cross each other *ad libitum*, namely, Psychology, or the analysis of thought and mind; Ontology, or the doctrine of essence, substance, or reality; and Cosmology, or the theory of the universal system. That is, there is Psychology, the science of *mind*; Ontology, the science of *being*; and Cosmology, the science of the *cosmos*, whether spiritual or material.

In Psychology, do you believe that all thought is but the transcript, at first, second, third, etc. hand, of sensation? Then you are an experientialist. Do you believe that we have thoughts which are no type, at any remove, of sensation? You are transcendentalist.

In Ontology, do you hold with Locke, that there is a real outer world, actually such as our senses perceive? Then you are a natural realist. Do you, with Berkeley, say that if it is by our sensations that we know the outer world, then there is no outer world,

for our sensations are all we know, so that nothing but mind need be supposed to exist? Then you are an *idealist*. Do you go still further and say, with Hume, that as we know not matter, but only the *sensation*, so we know not mind, but only the series of thoughts, so that besides thoughts there is nothing? Then you are a *nihilist*, a nothingist. Or if you are truly a *realist*, and, going further than Locke, you affirm that the primary reality is matter, and that mind results from the properties of matter, then you are a *materialistic realist*. Or if, going not so far as Locke, you say that there is an outer world, but not such a world as we seem to know, but an *unknown outer*, by which our sensations and perceptions are caused? Then you are a *constructive realist*. Or, finally, do you hold that matter and mind are manifestations of one common substance? That is the doctrine of *absolute identity*. So that we have in the doctrine of being these five views: Nihilism, Materialistic Realism or Materialism, Natural Realism, Constructive Realism, and Absolute Identity. In Cosmology you may be Theist, Pantheist, Atheist.

Of the entire metaphysical era, the two great masters are Sir William Hamilton and John Stuart Mill. The former is a transcendentalist, a natural realist, and a theist. The latter is in psychology an empiricist; in ontology, an idealist; and in cosmology, *perhaps* a theist. Mr. Masson discusses their two philosophies largely, especially the latter. Criticising Mill's late review of Hamilton, he pronounces it a most masterly production, but by no means leaving the transcendentalist without ample and valid reply. The great philosophic schism is not healed. Happily, for the occupation of the metaphysical doctors would then be at an end, and the chances for uttering a great deal of nonsense would be forever foreclosed. Mr. Masson concludes that the two great opposites, empiricism and transcendentalism, necessarily terminate in "*nihilism, or summation in an absolute*," that is, pantheism. One or other of these, he is sure, is true; and the true one in his opinion is the latter. In our humble opinion they neither necessarily so terminate, and neither of the two termini is true.

Mr. Masson is generally courteous; but there are two objects upon which he seems to exercise an undue contempt: the former is the clergy, the latter is an earnest confession of Theism. He repeatedly alludes to the increasing disrespect for the clergy, and quotes especially John Stuart Mill and Sir William Hamilton. Thus, the former complaining of the dearth of metaphysical thought in England, says: "Among few, except sectarian religionists—and what they are we all know—is there any interest in the great prob-

lem of man's nature and life." And so, after having spoken repeatedly of Sir William Hamilton's "passionate theism," Mr. Masson ejects the following two sentences:

Nothing is more characteristic of Sir William Hamilton than the occurrence of such hot theistic phrases in his purely speculative discussions. They never occur irreverently, and certainly never in the form of those disgusting *petitiones principii* which are so rife in the argumentations of clerical and other writers, who in their virulent eagerness to blaspheme an opponent whom they cannot answer, clutch at the words Atheist and its cognates, as a street blackguard does at stones or mud.

These words seem to betray not merely discourtesy but sensitiveness. If Mr. Masson, in any future publication which it seems probable he is about to make, intends to advocate Pantheism, we presume his clerical and other opponents will pronounce it Pantheism; or if Atheism, Atheism. In either case he ought manfully to accept the term. If those doctrines are true and just, their maintainers should not shrink at their name. And as for the *petitiones principii* of the clergy, we apprehend they are surpassed in that article by their metaphysical brethren, and that that is one reason why, by said metaphysician's own account, the science has nearly died out in their hands. Professor Ferrier, for instance, published a volume entitled Epistemology, in which he assumes at start, as undeniable by any one, *the absolute identity of knowing and being*; that is, of thought and substance. This was perhaps rather a tall *petitio principii*; but Mr. Masson thinks that the death of Professor Ferrier was a loss to the science. We think the fewer such speculatists the better.

Mr. Masson falls into some wrong conclusions by confounding the supernatural with the absolute. Ordinarily the supernatural is antithetical to the natural, the absolute to the phenomenal. The absolute is the unknown sub-stratum underlying the phenomenal, while the phenomenal is equivalent to the apparent or perceptible. But this absolute is not identical with the supernatural. By his own acknowledgment, if the Spiritualistic or other apparitions are real, though supernatural, they are still phenomenal, because cognized by our mind. The phenomenal, therefore, is the same as the cognizable; and *all being* cognizable by any intelligence is phenomenal to that intelligence. Hence to be a supernatural being is not to be an absolute. God himself, if cognizable by any the highest intelligence, is that much phenomenal; and the Divine Being, being perfectly known by himself, is to himself phenomenal. What, then, is the absolute other than the relatively uncognizable? And this may show how mistaken Mr. Masson, with many other would-be philosophers, is in identifying the Deity with a metaphysical absolute.

The Origin of the Stars, and the Causes of their Motions and their Light.

By JACOB ENNIS, Principal of the Scientific and Classical Institute, Philadelphia, etc. 12mo., pp. 394. New York: D. Appleton & Company, 443 and 445 Broadway. 1866.

The main point of Mr. Ennis's book, as well as the object for which he writes, is to set forth a discovery which he supposes himself to have made. The cause of the rotary motion of the stars, of their orbital motion around the sun, nay, the very existence of suns, stars, satellites, and asteroids, is one and singular, namely, *gravitation*. He assumes first, though he afterward assumes to demonstrate, the truth of the nebula theory. All matter primordially existed in a state of diffusion, produced by the law of atomic revulsion throughout the universe, in a state more subtile, by many billion times, than the gas by which our balloons are raised. A separation took place from condensation, produced by chemical action. Why this chemical power just then, for the first time in eternity, commenced to exist or to act, he does not assume to explain, but takes that commencement as the starting point of his theory. The nebula would not break up into globes, for such forms could not fill space. They would break up into cubes or some irregular form; and of these cubes the corners or projections would flow down upon the sides, forming many currents, and these currents would fuse into a single stream, flowing round a growingly globular mass. Meantime the surface would be continually sinking by contraction of the mass; a perpetual descent would thereby be furnished for the stream, and the flow would continue forever. Gradually, by means of friction, the force of the current on the surface would produce a rotary motion of the whole mass. Thus by degrees a central sun would be formed. But the current of the outer flow would often be too rapid for the movement of the mass; it would shell off and become a ring, which ring would either remain a ring or become transformed into a globe, by the same process as the first solar mass assumed that shape. Thus the planetary shapes were formed. By an equally ingenious train of reasoning Mr. Ennis proceeds to show that the same power would produce both the centripetal and centrifugal forces, and send the planets with their actual velocities through their actual orbits.

One of the first results of condensation was combustion, and consequent flame; so that Mr. Ennis's Genesis, like that of Moses, begins with light. He believes, and professes to prove, the sun to be an immense mass of flame, fed by a fuel far more unconsumable, and of far greater heating and lighting power, than any substance our planet

possesses. He ratifies the theory that our planet, too, is a globe of fire crusted over. Thence he is able to make a transition to geology, and rapidly trace the changes which have resulted in our present terrene condition. He accepts with all geologists at the present day the doctrine of Sir Charles Lyell, that the earth's present geological state has been produced by causes, forces, and laws now in existence and operation. He accepts, too, the doctrine of Charles Darwin, that our present vegetable and animal natures were also brought into existence by processes now in operation. The simplest primordial form of animal life was the slightest "round cell," from which, by the natural laws of variation and conditional survivorship, the highest forms of animal life have arisen, ultimating so far in man. Man has been upon the earth hundreds of thousands of years. How that primordial cell first attained form or life he omits to say. To what ultimate state of perfection man may attain during the next billion of years he does not prophesy. But from the first schism in the nebula to the present moment, creation proper, under its proper laws, has been progressive, is still in progress, and its whole grand system is one.

Dr. Chalmers once wrote a magnificent essay, in which, admitting that no argument for the existence of a God could be deduced from the bare existence of matter, he grounded the whole theistic argument, so far as astronomy was concerned, upon what he termed the "collocations of matter." Matter might be eternal. But the exquisite assignment of the planets to their places in the solar system could be accounted for on no principles of law, but demanded and demonstrated an intelligent exertion of power. Now Mr. Ennis claims, alas! to have shown that these collocations have been produced by the law of gravitation. Yet though he has apparently invalidated Dr. Chalmers's argument for a God, Mr. Ennis is scarcely less a reverent theist than Dr. Chalmers himself. He writes more in the devout spirit of Newton and Kepler than in the sullen frigidity of Comte and Spencer. He admires and adores the wisdom and power by which results so magnificent are produced by forces so simple. He admits no chance in the process, and recognizes the nebula itself as but a vail of the eternal behind it. He does not, indeed, suggest the inquiry whether his theory of man's creation disturbs the validity of the Mosaic text, or requires a new interpretation to be substituted for that which has perhaps been dictated to it by the authority of the then current science. Mr. Ennis is master of a pure clear style, and of unusual powers of lucid exposition.

The Mystery of the Soul: A Search into Man's Origin, Nature, and Destiny.
By S. W. FULLOM, Royal Hanoverian Gold Medalist for Art and Science.
12mo., pp. 304. London: Charles J. Street.

Our Royal Medalist, a practical excavator, is satisfied that the fossil results hitherto attained do not furnish valid proof of the immense antiquity of the human race. He is, nevertheless, convinced that pre-adamic anthropoid races did exist, and finds traces in the Bible. He believes that this concession is necessary to save Scripture and science from contradiction. The celebrated passage, Gen. ii, 7, as he maintains, narrates not the creation of Adam, but his transition from a lower to a higher being; from an anthropoid to an immortal human nature. Although no linguistic scholar, he does, by the aid of scholars, make out a better case than we had supposed possible, though defective in points he does not imagine; and perhaps even a better case may be evolved than he makes. Let us see. We may thus literally translate the verse:*

"And God developed the man—dust of the earth—and breathed into his nostrils the breath of lives, and the man became to a living person."

The word *developed* is here used because the Hebrew verb literally and radically signifies that process by which a potter *develops* a mass of clay upon his wheel into a vessel. He draws it up into a completed shape. So God, to whom ages are moments, may have developed a progressive being up to a complete bodily organism of man. *Dust* is in the Hebrew, as in the Greek, in apposition with *Man*. *Dust*, as the primal material, stands in antithesis with the divine *breath* with which it was soon inspired. In contrast with all the previous animals produced by God, who drew their *breath* from surrounding nature, man's vital organism is filled with a breath from God's own essence. It is by this that the developed organism of man attains to his place and nature as a living person. *Living person*, we say, instead of *living soul*, as in our version. For the phrase here rendered *living soul* is in the first chapter, verses 21, 24, rendered *living creature*, and applied to the lower orders of animals. It really indicates that vital constitutive power

* We give the Hebrew with the different versions:

HEBREW: וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפֹּחַ בְּאָפֶרֶת נְשָׁמָה
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה

SEPTUAGINT: Καὶ ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς. Καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

VULGATE: Formavit igitur Dominus Deus hominē de limo terrae, et inspiravit in faciem ejus spiraculum vitae, et factus est homo in animam viventem.

It will be seen that our version obtains the preposition before *dust* from neither the Hebrew nor the Greek, but the Latin.

which establishes a species, whether animal or human, and formatively organizes and animates the individual of a species. It surely cannot be meant that it was by the divine breath that man became a mere animal. By that breath he became a *living soul* as man; a *person* instead of an animal. An animal *living soul* is a *living animal*; a human *living soul* is a *living person*. The anthropoid soul was animal; the anthropoid soul *plus* the divine breath was a *living person*. The Hebrew words for *living person* are preceded in the Hebrew by the preposition usually rendered *to* or *for*. So that, thus construed, the meaning would be, that, after God had developed man to his completed bodily organism, it was by the divine inbreathing that he attained to his present position as a personal being, immortal as the breath that constitutes his nature. This inbreathing, being from God, brings man into that perfected image of God, (Gen. i, 26,) by which man is fitted for paradise and heaven, provided he fall not from his first estate. Now we cannot be responsible for this rendering of the verse; but if required by the facts of nature and history, it is more consonant with the phraseology of the Hebrew than any interpretation we have seen of the first chapter of Genesis which reads it as historic prose. At any rate it might suggest to Mr. Fullom, that if no scripture-believer need be a Darwinian, no Darwinian need necessarily reject Moses.

New Physiognomy; or, Signs of Character as Manifested through Temperament and External Forms, and especially in "the Human Face Divine." By SAMUEL R. WELLS, Editor of "The Phrenological Journal and Life Illustrated." With more than One Thousand Illustrations. 12mo., pp. 768. New York: Fowler & Wells. 1866.

There are minds which will ever be fascinated with the tantalizing inquiry into their future destiny or into their present character. Astrology with its transparent baselessness will never wholly die. Phrenology and Physiognomy, with an indefinite amount of truth in them, will always possess believers and experimentists. They are ever encountering striking verifications, so mingled with falsifications, explainable only by a logic that weakens all certainty in them, that about the same proportion of acceptance and rejection of their claims permanently exists in the public mind. They cannot take the position of a science; they will ever possess the interest of a debatable and tantalizing question on a taking point, with a temptation to experiment.

In the present volume Mr. Wells, with a very full mastery of his subject, and in very pleasant style, takes in all the methods

of conjecturing character from external signs. He seems to assume that nearly every visible particle of the person, besides some of the invisible, is a manifesto of personal traits. The work abounds with suggestive, and often with instructive statements. Its tendency is decidedly in favor of moral right. In its department it is of course a standard, coming from the standard quarter.

History, Biography, and Topography.

A History of the Gipsies: with Specimens of the Gipsy Language. By WALTER SIMSON. Edited, with Preface, Introduction, and Notes, and a Disquisition on the Past, Present, and Future of Gipsydom. By JAMES SIMSON. 12mo., pp. 575. New York: M. Doolady. 1866.

Have we gipsies among us? Yea, verily, if Mr. Simson is to be believed, they swarm our country in secret legions. There is no place on the four quarters of the globe where some of them have not penetrated. Even in New England a sly gipsy girl will enter the factory as employe, will by her allurements win a young Jonathan to marry her, and, in due season the 'cute gentleman will find himself the father of a young brood of intense gipsies. The mother will have opened to her young progeny the mystery and the romance of its lineage, will have disclosed its birthright connection with a secret brotherhood, whose profounder free-masonry is based on blood, historically extending itself into the most dim antiquity, and geographically spreading over most of the earth. The fascinations of this mystic tie are wonderful. Afraid or ashamed to reveal the secret to the outside world, the young gipsy is inwardly intensely proud of his unique nobility, and is very likely to despise his alien father, who is of course glad to keep the late discovered secret from the world. Hence, dear reader, you know not but your next neighbor is a gipsy; nay, if you are a swarthy genius, with a dark, glittering eye, a restless temperament, and with intense internal prompting toward roaming, lying, and thieving, the probability is you are yourself a gipsy.

The volume before us possesses a rare interest both from the unique character of the subject, and from the absence of nearly any other source of full information. It is the result of observation fresh from real life. The work of the senior Simson was commenced in Blackwood's Magazine more than twenty years ago. Abundant and notorious as were the gipsy tribes in Scotland, so little had they been studied, and so little was their interior known, that

the novelty of the exhibit rendered the articles exceedingly popular. Sir Walter Scott, whose interest was greatly awakened by the subject, dissuaded the continuance of the articles, as likely to awaken the jealousy of the gipsies, and thereby lock up the sources of further information.

The gipsies first made their advent into Europe from Asia, and probably from Hindostan, in the fifteenth century. Their tradition boasts that they came in splendid style, but were met with such suspicion and hostility on the part of the peoples of Europe as to depreciate and ruin their fortunes. Persecutions of the most cruel character have embittered and barbarized them, so that they have lived in scattered camps in the various parts of Christendom, hunted and hostile, making their living by whatever unscrupulous means, as on an enemy's grounds. Even now, in an age of a higher Christian civilization, they do not realize the kindly feeling of enlightened minds toward them, and view with fierce suspicion every approach designed to draw from them the secrets of their history, habits, laws, and language.

Of their origin it seems they can themselves give no reliable account. Their name, *gipsy*, is a corruption of the word *Egyptian*. Mr. Simson adopts the theory that they are the descendants of the "mixed multitude" who are described in Exodus as departing with Israel from Egypt, consisting mainly, as some say, of a cross-breed of the Egyptian and Arab; but, as Mr. Simson prefers to think, consisting of the remnant of the race of the shepherd kings who ruled Egypt previous to the Pharaonic dynasty, by which both they and the Israelites were enslaved together. Thence he maintains this "mixed multitude" went to Hindostan, and there acquired the language and character with which they migrated into Europe.

It is probably from their language, if a knowledge of it can ever be fully obtained, that any true insight into their history will ever be derived. That language is no mere slang or jargon, but a structural homogeneous tongue. It is spoken with varying dialects in different countries, but with standard purity in Hungary. It is the precious inheritance and proud peculiarity of the gipsy, which he will he never forget and seldom reveal. The varied and skillful maneuvers of Mr. Simson to purloin or wheedle out a small vocabulary, with the various effects of the operation on the minds and action of the gipsies, furnish many an amusing narrative in these pages. Not until some educated gipsy gentleman shall, in accordance with the liberal spirit of the age, unfold the unwritten language of the race, will its secret become history and science to the world. This

will, we trust, in time be accomplished. The age of racial caste is passing away. Modern Christianity will refuse to tolerate the spirit of hostility and oppression based on feature, color, or lineage. When this heart-stirring truth is fully realized the timid and suspicious tribes will come into faith and brotherhood, and the universal kingdom of God will be founded on a universally acknowledged manhood.

The work of the editor is in the main well done. There is indeed a considerable garrulity and repetition in his "dissertation;" his style is often colloquial, with sometimes even a near approach to slang. Upon page 525 there is a paragraph of very unnecessary ribaldry. But the general spirit of the work is eminently enlightened, liberal, and humane. His book is an intended first step for the improvement of the race that forms its subject, and every magnanimous spirit must wish that it may prove not the last. We heartily commend the work to our readers as not only full of fascinating details, but abounding with points of interest to the benevolent Christian heart. Mr. Doolady has done up the work in handsome style.

Mr. Simson furnishes proof amounting to a very fair probability that John Bunyan was a gipsy in race. The fact, if demonstrated, would be interesting, and would by no means diminish our interest in that wonderful man, or in this singular, we might say, wonderful race.

History of the United States from the Discovery of the American Continent. By GEORGE BANCROFT. Vol. ix, 8vo., pp. 506. Boston: Little, Brown, & Co. 1866.

While the stupendous events of a *second* great revolution have been filling the world with its resoundings, the mind of our eminent historian has been tracing the career of the *first*. This terrible second has been required in order to complete the sadly unfinished mission of the first, and that very fact warns us to beware lest any shortcomings at the present hour should leave the necessity of a *third*. After having been familiarized with the vast armies and magnificent movements of our late civil war, the grandeur of our first revolutionary war seems reduced to an almost contemptible minimum. But the end is in the beginning; the future is in the present; and the outlines of the greatness of our age existed within the littleness of our youth.

The present volume is the ninth of Mr. Bancroft's American history, and the second of his history of the Revolutionary war. It covers the events from the first landing of the British army on

our shores to the surrender of Burgoyne, and the formation of our alliance with France. The successive retreats of Washington, yielding up Long Island, New York, the Westchester section, his crossing the Hudson into New Jersey, and his recession southward through New Jersey until his brilliant reaction upon Trenton and Princeton, are depicted with the pencil of a master. Yet an obscurity is left upon the whole field, arising from the total absence of maps and battle plans. The absolute omission of these conveniences in this age of pictorials and diagrams is amazing.

Throughout the whole history the character of Washington appears truly and almost solely great, especially great amid the greatest emergency and crisis, great in moral grandeur, and great even in military *genius*. The unsparing pen of the historian sadly but calmly demolishes the fame of nearly every American general—the British generals had long since been done for—save Washington alone. The treasons of Charles Lee, the Thersites of this Iliad, are completely comic. And scarce less ludicrous are the cases of Gates and Lincoln in the capture of Burgoyne, cowards and dunces transformed into factitious heroes by the brave uprising of the hardy population of the north, rushing to the rescue of their country, by the capture of the bold invader. Thus we have in our providential history, lesson the first and lesson the second. In both our great revolutions the Divine ruler has seen fit to illustrate with how little great leadership a great and thoughtful people can accomplish the largest and noblest results.

With advancing age Mr. Bancroft's rhetoric grows less ambitious, yet more acceptable. There is occasionally an over-rhetorical phrase; and at the conclusion of his narrative of the death of General Frazer there is interpolated a strain of prose poetry, out of keeping with the usual texture of the style. Mr. Bancroft delights to linger amid the groups of illustrious European statesmen and sages, and to trace the advancing steps of intellectual, ethical and political philosophy. His every paragraph is animated with a philanthropic, liberal, and progressive spirit. And it is most gratifying to be able to say, that if ever Mr. Bancroft has in any degree modeled himself after the style of Gibbon, he has never imbibed the ostentatiously skeptical spirit of that great historian. In studying the pages of this our standard American history, our young men will not become imbued with the anti-christian temper. Mr. Bancroft's writings abound with no frigid allusions to the "current theology," "the popular religion of the day," so fashionable with a certain set. His liberality analyzes with respect the workings of theology thought of past Christian ages.

A beautiful essay of his, some years since, strikingly described the elevating effects produced upon mankind by the doctrine of the incarnation. His glowing eulogy upon Edwards, published somewhat unsuitably in Appleton's Encyclopedia, as well as some passages in the present volume, indicate a somewhat unexpected sympathy with Calvinism. And what is still more unexpected, we find at page 503 a sharp stroke at Arminianism which happily does not hit. "A richly endowed Church always leans to Arminianism and justification by works." We had supposed Mr. Bancroft too good a theologian to be unaware that Arminianism denies the doctrine of justification by works. We had supposed him too well acquainted with dogmatic history, thus to impute to Arminianism the fatal taint of Pelagianism. He might as well have imputed to Arminianism the doctrine of predestination. The very mission of Arminianism was, in the striking language of our great theologian, Richard Watson, to furnish "a body of divinity adapted to the present state of theological literature, neither Calvinistic on the one hand nor Pelagian on the other."

Cognate with this error of our standard American history, is worse error of our standard American dictionary. The last edition of Webster's great lexicon furnishes the following as the third of the five points of the Arminian creed: "That man, in order to exercise true faith, must be regenerated, and renewed by the operation of the Holy Spirit, which is the gift of God." Now this is one of the articles of Calvinism against which the Arminians take issue. The Arminians maintain that true faith is the antecedent and the condition of regeneration. Our standard dictionary imputes to Arminians that very Calvinian arbitrariness of the divine ministration, against which they have ever revolted. It is very singular that the historian, who seems to have made in his own lifetime the transition from Pelagianism to Calvinism, should not recognize that Arminianism is neither. It is quite as singular that New Haven, which has made something like the reverse transition, should make the same mistake.

The Great Rebellion: its Recent History, Rise, Progress, and Disastrous Failure. By JOHN MINOR BOTTS, of Virginia. The Political Life of the Author Vindicated. 12mo., pp. 402. Harper & Brothers. 1866.

Mr. Botts, like Senator Foote, has drawn the picture of the southern oligarchy and its secession from a southern but loyal standpoint. Nullification, secession, the right of a state to withdraw

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from the nationality, he shows to be unanimously denied by the early southern statesmen, and contradicted by their universal denunciations of the Hartford Convention as treasonable. The dark secession theory took its origin from the disappointed ambition of that prince of traitors, John C. Calhoun, who foresaw that the policy of freedom and immigration was transferring the power forever from the South to the North. Slavery inspired the spirit of insatiable domination, which could not brook this loss of supremacy, and furnished a central point for southern concentration; but by depriving the South of a base of popular yeomanry, and preventing those industries by which war resources are produced, it rendered her impotent in the hour of that very contest to which it prompted her. For thirty years the proud but truly feeble oligarchy sought to "fire the southern heart;" and yet, even with what the South had of a *people* it tried in vain, and was forced to adopt at last the most violent and treacherous methods to "precipitate" (that was the conspirators' word) the states into unwilling rebellion. For this purpose, among other expedients, they divided the Democratic party into two sections, and infatuated Charleston illuminated her windows at the news of Lincoln's election! "Precipitated" by these leaders, the unfortunate people, who at first opposed, felt *themselves* committed to secession and war. Almost the whole rushed into the sad contest which had been for three decades thus treacherously prepared for them; and the result is that the dream of domination is forever past. Overwhelmed and prostrate, they are left with nothing, civilly, but the rights of conquered insurrection, subject to the authority of the government they tried to divide, but *with no claim to any share in its control*. But to a humane nationality it belongs to prescribe no terms but such as shall exclude those leading precipitators, who victimized the people, from all future power of mischief, and secure the future peace and unity of the nation upon the broadest principles of universal manhood right, and state equality.

This contest between North and South is transient. The West, the mighty West, comes bounding into exultant existence and boundless empire. She rises over our horizon like a young omnipotence. The thunder tones of freedom, the death knell of obsolete oligarchy, come rolling from her sky. She will soon obliterate, as with the swelling surges of an incoming ocean, all traces of the old antithesis between our little eastern North and South. But in principle she is intensely one with freedom and nationality; and North and West are rolling on the day when our South will be in spirit and in institutions completely one with both. The sectional spirit

that creates caste, that abolishes the free common school, that suppresses free discussion, that excludes immigration, that despises industry and destroys prosperity and progress, must disappear. The broad sunny plains of the south must be filled with a free, educated, industrious, prosperous yeomanry, and freedom must inaugurate the era of a new and nobler South. Unless the southron is born with a twisted neck, and a face reversed and perpetually looking backward, let him promptly and forever renounce the dead, buried, and putrid past, and heroically cast forward his welcoming eyes toward the new and better age.

The Decline of the French Monarchy. By HENRI MARTIN. Translated from the Fourth Paris Edition, by Mary L. Booth. 2 vols. 8vo. Boston: Walker, Fuller, & Co. 1866.

Henri Martin's *History of France* is one of the most thoroughly conscientious works of modern times. When only twenty-three years of age Martin engaged in a scheme for publishing a compilation from all the best historians of France; but after working at it a while he determined to write the history *de novo*. It became the task of his life. The first edition appeared in 1833-36, in fifteen volumes. Its conclusion was only the signal for a new labor; beginning at the beginning, with greatly enlarged resources of intellect, as well as of material, the author made a new work of his second edition, which appeared at intervals from 1837 to 1854 in nineteen octavo volumes. The fourth edition is now in the market. The success of the work in France has been very great. It is not ranked, indeed, with Thierry's masterpieces; but it comes next to them. The Academy of Inscriptions decreed the Gobert prize in 1844 to the tenth and eleventh volumes, which treated of the *war of religion* in France. The later volumes, (xiii-xvi,) on the *age of Louis XIV.*, received the second prize from the French Academy in 1851 and the first prize in 1852.

Miss Booth has been well inspired in undertaking the translation of this noble work, and we trust she will be enabled to go on to its completion. She began, it appears, with the thirteenth and fourteenth volumes of the original, containing *The Age of Louis XIV.*; but the publishers have not sent us that part of the work. The present issue contains the fifteenth and sixteenth volumes of the original, extending from the establishment of the regency in 1715 to the revolution of 1789. It traverses, therefore, one of the darkest periods of human history, depicting the unhappy reign of the base and feeble Duke of Orleans as regent; the beastly life

and fatal administration of Louis XV.; the opening of the new era in the American Revolution; and the preparatory steps in government, letters, philosophy, and religion, toward the great catastrophe in which the worn-out feudal monarchy of France was finally engulfed. The spirit of the work is everywhere elevated and noble; its philosophy acknowledges the hand of God in history, and is far removed from the modern Pantheistic exclusion of Providence; while its description of society and its narrative movement are always graphic and spirited, as well as carefully accurate. In the present installment of the work, Voltaire, the Encyclopædists, and Rousseau occupy naturally a large space, and are treated with discriminating skill. But the author's admiring pity for Rousseau has, we think, carried him too far in excusing the base elements in the soul of that wonderful genius. Miss Booth's translation is generally well done. It would be well for her to adopt and adhere to some definite rule in translating proper names, so as to avoid such discrepancies as giving in the same sentence the "Duke du Maine," a title half French, half English; and the "Duke of Orleans," a title all English. M.

Ireland and the Centenary of American Methodism. By REV. WILLIAM CROOK. 12mo., pp. 263. London: Hamilton, Adams, & Co. 1866.

This is a valuable addition to the works already published in relation to the Centenary of American Methodism. The writer is a respectable Wesleyan minister in Ireland, and the son of the honored Rev. William Crook, lately gone to his reward. His subject is one in which he evidently is deeply interested. His style is perspicuous, pleasing, and forceful. His materials are very naturally arranged, and the following facts are clearly elucidated. The Palatines were Protestants of Germany. In consequence of the violent persecution raised against them by the Papists they left their homes, and some hundreds of them removed to Ireland, and settled principally in the county of Limerick in 1709. In 1749 the Methodist preachers proclaimed the gospel in the neighborhood, and shortly after Barbara Heck and Philip Embury joined the society. In 1758 Wesley held a conference in Limerick, when Embury and William Thompson, the first president of the British Conference, were proposed for the itinerant work. Embury was not appointed to a circuit, and in November following he married a relative, Mary Switzer. In about eighteen months they, with Paul and Barbara Heck, and others of their party, emigrated

to these shores, arriving in New York August 1760. After an unaccountable silence for six years, Embury preached the first Methodist sermon in New York, to only five hearers, in his own house, Barrack-street, now Park Place, October 1766. Two years after old John-street Church was opened by him for worship. In 1770 he removed to Ashgrove, where he died in 1773. His wife, with Paul and Barbara Heck, then removed to Canada. We have also an interesting chapter on Robert Strawbridge, who emigrated from Ireland, and introduced Methodism into Maryland about 1766. There is some evidence to show that the first Methodist class in Canada was organized at Augusta, in the house of the widow of Embury, who had married John Lawrence, from Ireland; and that Lawrence Coughlan was the first who unfurled the Methodist banner in Eastern British America. These, and other interesting matters connected with the origin and success of Methodism in America, and especially its indebtedness to Ireland, receive ample justice from Mr. Crook's able pen. The four engravings enhance the worth of this fascinating and instructive little volume, which we cordially recommend to our youthful readers. It is appropriately dedicated "to the Rev. Robinson Scott, D.D., the first deputation from the Irish Conference to the General Conference of the Methodist Episcopal Church of the United States of America: as a memorial of private friendship." D.

The Great American Conflict. A History of the Great Rebellion in the United States of America, 1860-5. Its Causes, Incidents, and Results. Intended to Exhibit especially its Moral and Political Phases, with the Drift and Progress of American Opinion respecting Human Slavery from 1776 to the Close of the War for the Union. By HORACE GREELEY. Illustrated by Portraits on Steel of Generals, Statesmen, and other Eminent Men; Views of Places of Historic Interest; Maps, Diagrams of Battle-fields, Naval Actions, etc. From Official Sources. Volume II. 8vo., pp. 782. Hartford: O.D. Case & Co.

Owing to Mr. Greeley's great mastery of the subject, derived from his position as a leading journalist, his work will, for the time being, assume an authority as the standard history of the great conflict. He has very much thrown off the style and feeling of a partisan writer; he deals in no one-sided paragraphs; he avoids even giving decisive opinions, leaving simply to his array of facts the business of enabling the reader to form his own opinion.

Mr. Greeley has very little ideality in his mind, and very little of pictorial descriptiveness, of glowing narration, or of impassioned rhetoric. He has been accustomed to deal in a spirit of high earnestness with facts and principles. His present work is not a model

of vivid narrative style. Remarkable as always for clearness and force, his periods are careless, being often composed of a series of mere loose-strung clauses and members, drawn out at great length.

Politics and battles form the staple. With all his humanitarian feeling and principle Mr. Greeley pays but slight tribute to the great Christian movements of benevolent operation. And this leads us to add a point to what we said in our first notice in regard to Mr. Greeley's unpardonable injustice, especially to the religious bodies, on the subject of slavery. In vol. i, page 120, Mr. Greeley has the following notable sentence: "The Methodists in the infancy of their communion were gathered mainly from among the poor and despised classes, and had *much more affiliation with slaves than with their masters.*" That is, they were mostly negroes. For if we should say that Mr. Greeley had more affiliation with simpletons than with sensible men, we would certainly be understood to say that Mr. Greeley was rather a simpleton. It is seldom he writes so completely like one.

Personal Recollections of Distinguished Generals. By WILLIAM F. G. SHANKS. 12mo., pp. 347. New York. 1866.

Mr. Shanks's position as reporter for the "New York Herald" gave him peculiar opportunities of judging our generals by personal observation. He possesses as a writer much vigor and pictorial power. Sherman, he thinks, is one side of a great general and Sheridan another; Grant is both sides. Our war revealed few great generals at the North; and, with the exception of Joe Johnston, none at the South. Perhaps he depreciates the military genius of Lee below the verdict of facts. It is no compliment to our generalship to have been defeated, or squarely checked, so many times, and held at bay so long, by an opponent of no military ability.

The Conversion of the Northern Nations. The Boyle Lectures for the Year 1865. Delivered at the Chapel Royal, Whitehall. By CHARLES MERIVALE, B.D., Rector of Lawford; Chaplain to the Speaker of the House of Commons. Author of "A History of the Romans under the Empire." 12mo., pp. 231. New York: D. Appleton & Co. 1866.

This elegant volume is the counterpart and completion of Merivale's previous work on the conversion of the Roman empire, noticed in a former Quarterly. Both form a masterly synoptical view of the rise and ascendancy of Christianity over Europe. Led not so much by minute specific events as by the great current

of the ages, we obtain a comprehensive view of the great historic process. The work possesses a standard value to the Christian and the literary thinker.

An American Family in Germany. By J. ROSS BROWNE. Illustrated by the Author. 12mo., pp. 381. New York: Harper & Brothers. 1866.

Mr. Ross Browne is highly ubiquitous. California, the East, the land of Thor, and Algeria, are all localities in which he accidentally happens. In this volume he dives to the center; plunges and immerses himself in Deutschland. He is sharp of eye and nimble of tongue. He is full of merry extravaganzas; sees things in burlesque aspects, and knows how to "set the wild echoes flying" with syllables of rollick and riot. Folks who find a sober description of foreign lands tiresome, may laugh and grow wise over his pages.

Politics, Law, and General Morals.

How New York City is Governed. By JAMES PARTON. (Reprinted from the North American Review.) 12mo., pp. 48. Boston: Ticknor & Fields.

Mr. Parton's celebrated article in the North American Review, of which this is a republication, does but present in detail before the mind what in the gross everybody knows. New York city contains within herself the elements of her own destruction, a destruction that would soon be accomplished but for aid from abroad. That element is an uneducated, unprincipled foreign population, coming in annual myriads, of which the very dregs remain within her bosom, almost immediately empowered by a vote to rule the city. Were the Irishman, indeed, like the negro, a homeless loyal Protestant, education and an established interest with the country would here at the North have long since made him safe and beneficial. But the ignorance and vice are foreign-born, and ever incoming and overwhelming. *There are sixty thousand voters whose interests are in favor of a government by desperadoes and robbers, and who vote directly for such result.* Left to its relentless victimizers, property would either slowly depreciate, and the city by depopulated to a desert, or rapid riot would reduce her to quick incendiarism and final pillage. When the republican legislature first began to interfere, to rescue the city from its impending fate, Fernando Wood, then mayor, raised

an armed rebellion which the power of the state, led by Governor King, could easily overawe; but Wood had the greater muscular force of the city on his side, and New York could have been as absolutely subjected to the despot Fernando I., as ever Italian city was to its petty duke. We all remember the terrible negro riots in 1863; we remember that in our nation's crisis so disloyal was this dangerous element, that a part of our national army had to be dispatched from the front of war, to repress rebellion in Broadway and the Five Points. In short we have—worse than an elephant—a terrible HYDRA on our hands; and we must either lay him, or suddenly or slowly he will destroy us.

Happy for New York city in the past, that the same "democracy," of which this sixty thousand is the concentrated quintessence, did not rule the state. To the interposition of a republican legislature, elected by the rural districts, New York owes her preservation thus far. This is a precarious, even if a legitimate source of safety. The remedy, as Mr. Parton suggests, must be established in the new state constitution to be framed by the convention soon to be called. The methods he suggests are an educational and direct-tax suffrage, fewer offices to be filled by popular elections, and some sort of city high court, consisting of men of probity and property, for trying and punishing official thieves.

The city government of New York, including Brooklyn, is a matter of vital interest to the entire state of New York, which is overshadowed and almost overwhelmed by it. Predominantly in her governmental character she is an Irish-Romish city, and the very last election shows in how terrible an antagonism she stands both in policy and in interest to the rest of the state. Yet every state, the entire nation, is deeply concerned in the same matter of the growing destructive political element in the metropolitan cities. Boston, Philadelphia, Chicago, Cincinnati, and their sisters are all traveling the same downward road. Not a moment must we defer our awaking to a consciousness of our danger.

This is a topic for the Church, for her laymen, her press, her pulpit. The moral, religious, civil interests of our people are at stake. The Citizens' Association of this city is doing a noble work. Mr. Parton recommends affiliated associations throughout New York and Brooklyn. Should not our ministers and laity be forward in such a movement?

One of the most demoralizing and dangerous elements in existence is *the authorized and encouraged organization of an IRISH nationality within our midst*. We have a nation within our

nation, armed and concerted, conscious of its strength, and relatively strong by union. How disloyal that element was in our late struggle, how seditious its anti-war and negro riots, we all know. That the Fenian junto attempted an invasion on a peaceful neighboring people is bad enough; that it may turn its hostilities in any other direction it chooses—to strike the country perhaps some fatal blow in the next terrible crisis—is still more dangerous. When the political party that could elect a Morrissey to Congress sustains this organized misrule, it only acts its own base nature; but that any republican element, belonging to the party of civilization and progress, should coquette with the monster, is itself monstrous.

Superstition and Force. Essays on the Wager of Law—the Wager of Battle, the Ordeal—Torture. By HENRY C. LEA. 8vo., pp. 407. Philadelphia: Henry C. Lea. 1866.

The writer of this work, with an affluent erudition in his department, traces several great phases of the social system through the middle ages, and deduces, or furnishes us with the means to deduce, the lessons and reflections they suggest. Special histories of this kind have their value, though, by giving emphasis to particular elements, they are apt to produce erroneous views of the history as a whole. The two great institutions of battle wager and ordeal were based upon one assumption, namely, that we are able to call in a divine interference in behalf of our right when we choose. Such an assumption, unless in a system more or less supernatural, as the Mosaic, human experience has shown to be false.

Mr. Lea writes in a grave, clear, scholarly, and judicial style. Though he traces some of the greatest errors which religion and conscience, guided by false science or no science, have committed, he is far from denying the validity of either.

Belles-Lettres, Classical, and Philological.

Poems by Robert Buchanan. 12mo., pp. 311. Boston: Roberts & Brothers. 1866.

Mr. Buchanan is accepted by the age as a veritable poet. He is endowed with a variety of powers, and flings out a variety of styles. At first we thought him a Keats risen from his Italian grave to tell the world that he could not be killed by a Quarterly

reviewer. Then he is a Shelley, with his affluence of brilliant imagery, his perfect riot in the most exquisite verbiage, his mysticism without his pantheism, playing with language with a mastery that detects new powers in an English vocabulary. Then he tells a graphic tale in plain bald prosaic verse, more homely and not less powerful than Crabbe. But then he is no mere mocking-bird; he has a throat and a gamut of his own, and plays you all sorts of *ad libitum* variations and voluntaries.

The volume consists of *UNDERTONES*, most of which are very highly toned; and *IDYLS* which it is very idle to style idyls, unless you would make an idol of the sweet Greek name that means something quite different from its present use. We like the *Undertones* better than the *Idyls*. They play mostly upon classic themes, and, with all his very modern spirit, Buchanan has a deep Greeklike impregnation to him. We wish our room permitted quoting the "Swan-song of Apollo."

We cannot dally with these poets. Ours is a prose life. They are mostly seducing liars; and we have as much to do with the truth as life suffices. But for those who have time, and who are greatly liable to waste it on matters more questionable, and who love to be magnetized with brilliant fancies and resonant melodies, Buchanan has a large amount of such witchcraft in him.

An Introductory Latin Book, intended as an Elementary Drill Book on the Inflections and Principles of the Language, and as an Introduction to the Author's Grammar, Reader, and Latin Composition. By A. HARKNESS, Professor in Brown University. New York: D. Appleton & Co.

A Latin Reader, intended as a Companion to the Author's Latin Grammar. With References, Suggestions, Notes, and Vocabulary. By A. HARKNESS, Professor in Brown University. New York: D. Appleton & Co.

The first of these books is emphatically a "drill book," and as such is admirably done. Its grammatical principles and paradigms are transferred directly, in form, language, and numbering, from the author's grammar, which has won high praise for its clear arrangement and philosophical scholarship. This feature will be a very great advantage to those who pass from the *Introductory* to the grammar. Copious double translation exercises accompany the rules and paradigms from the very first, giving the learner an opportunity to enjoy the practice and theory together. The "suggestions" to the learner, though brief, are valuable, and the constant references will keep the memory fresh on principles already learned. The whole is a most judicious

selection of elementary work, arranged in a way to secure for the pupil a thorough foundation in the knowledge of the language.

The Latin Reader is adapted to the author's grammar. The exercises of the first part are designed to illustrate the grammar. The selections of the second part illustrate connected discourses. Abundant references clear the track of all grammatical difficulties, while the suggestions to the learner, notes, and models for parsing, furnish needed assistance in a happy manner. Teachers will welcome both these books.

H.

Periodicals.

The Sunday-School Journal. D. WISE, D.D., Editor.

There are thousands throughout our Church who teach our Sunday classes, but who shall teach the teachers? Who shall inspire, suggest, and inform the minds through our length and breadth, that are to inspire the soul of the child? We know no man who can do it so well as Dr. Wise, and no one method of imparting the instruction to that numerous class that are instructing all the other classes, as this noble instrument, *The Sunday-School Journal*. When it first began it was a plain unpromising looking sheet; but as it now emerges from the press, it vies with any other Sunday-school banner extant.

And how shall our young folks be incited to engaging in the great work of Sunday-school instruction? We have had many a fine enthusiast who has made the Sunday-school his noble hobby; and many an intuitive adept in the art of teaching. Some have gone to their reward; more, whom we could name with honor, are still living and in the field, and more still should be entering. But how shall the vacated places and the vacant ranks be filled? Of ways there is at any rate one. With his *JOURNAL* our faithful editor can summon fresh successors, as father Abraham did his three hundred thousand volunteers. They may not all come at once; but the trumpet in the summoner's hands is perpetually sounding, and the volunteers will come by units and anon swell to the thousands. So may one of the most pressing wants of the Church be supplied.

Our entire Sunday-school literature has, under its present administration, been within a few years past entirely renovated. It acknowledges no superior either in quality, variety, or cheapness. A corps of writers has been carefully selected, and a

"childhood literature" of the true caliber has been created. It nobly meets the demands of the Church. Still our schools are most defective: our system needs a great improving; our army, discipline and a greater efficiency. It is matter of congratulation that so able a lieutenant as Mr. VINCENT has been called into a field so wide and full of fruitful labor. Though Methodism must never abandon her aggressive work in the outside world, her Sunday-schools, if rightly managed, ought to insure her reproduction of herself on a larger scale, and with improved material, from generation to generation. In the light of these facts we have no more important periodical in the Church than our Sunday-School Journal. Every superintendent should see that it reaches every teacher, and every young person who should be a teacher.

Pamphlets.

The Christian Recorder, Volume VI. Philadelphia: 1866.

This is the organ of the African Methodist Episcopal Church, edited by the Rev. James Lynch, a graduate of Oberlin, a gentleman of eminent ability, destined, we trust, to lead a distinguished career in the promotion of the interests of our Afric-American brethren. The paper, thus ably conducted, we are sorry to note, is not munificently sustained. In no way can this class of our countrymen so serve their common interests as by maintaining the reputation they have so largely of late acquired by an earnest zeal in behalf of intellectual and moral improvement. An able periodical, nobly sustained, is one of the most efficient of all means, both for advancing the culture and evincing that advancement to the world. Its failure, or even want of due success, would be a catastrophe to their cause.

We have had occasion to remark, that during the successive trying stages of our national crisis, of all sides and parties, the negro is the only man who has *always* behaved himself well. He neither engaged in servile insurrection, nor "precipitated" any secession. He bided quietly his time, only praying the Father on high that it might speedily come; and terrible on the oppressor has been the return shower of that ascending prayer. When the war came, a number of negroes met in a room on Broadway to agree upon offering their services to the government; but (such was the wisdom that ruled the hour) a body of police were sent up to disperse their meeting; and this was done, not under the

presidency of James Buchanan, but of Abraham Lincoln! Negro bided quietly his time. He only as a stealthy "contraband" gave intelligence to our armies, lent relief to our wounded, and aided our imprisoned soldiers in their escapes. But when came the *hour*, then came the *man*. He came to the battle front to give pledge, with the blood of his manhood, for the manhood of his blood. His fiery onset silenced for ever the cowardice that had dared to call him a coward, while the bloody massacre of Fort Pillow has bidden the nation to vow that, whoever shall rule the South, his wrongs shall be righted. Other motives, of a more general and more purely Christian philanthropy, urge the Christian North to place her treasures and her men into the work of elevating the colored loyalty of the South. But there could be no trueness in the heart of the North if she did not feel bound, as by a heaven-registered oath, to see to it that a race so displaying, in the trying hour, the highest qualities of manhood, should be allowed the fullest rights of manhood; and that so tried a loyalty in the country's peril should be endowed with all the franchises, and with all the means of qualifying for those franchises, that the country can bestow.

But one sad mistake, if we understand, have we known our Methodist Afric-American brethren commit. We do not specially object to any compliments paid by them to the Southern General Conference, so far as they were true. We do not presume, with our amount of knowledge, to say how far the actual compliments were true. But the bitter and calumnious onslaught the colored delegates opened upon the Methodist Episcopal Church was a mistake of the most unfortunate and most inexcusable kind. Such a calumny upon the Church that has by all acknowledgement led the van for the attainment of their deliverance from slavery! Such an offering of incense presented to the nostrils of men who had fought a life-long battle to perpetuate their enslavement! How have we rejoiced that our pro-slavery politicians have not got hold of the fact. How quickly would they have exclaimed, "Just as we said. These imbecile niggers are completely under the thumb of their old whippers. Give them a vote, and they will use it at their old masters' bidding against their enfranchisers." It was not we who suffered from that slavishly-uttered calumny, but those who uttered it. They were false, not so much to our reputation, as to their own color. They were untrue to their own race. They abdicated the manhood that their martyred brothers had attested with their blood.

Doubtless it is true that by our Church, as by all other parts of our community, the colored race has been wronged. But what

is the fountain-head of all that wrong? Slavery. Who has insisted that that wrong should be intense, persistent, and accumulated in the North as well as in the South? The slave-power and its northern allies and abettors. Trampling on the northern negro has been the tribute the North has paid to the slave-holding South. The northern negro has been insulted, crushed, outlawed, because he was own brother and one with the southern slave; and because the oppressor of that slave required that the North should oppress the slave's brother. To break the chain of the southern slaveholder was the first step to breaking the rod of the northern oppressor. That chain, thank God! we have broken. And so we say that the colored man that stands up before a southern assembly to belie his emancipators, is untrue to every drop of blood in his own veins.

We are well aware of the disapprobation of a large share of the African M. E. Church of that procedure. Many, and we think the most thoughtful of that Church, would prefer even a union with our Church, could it be so attained as to produce no collisions and jealousies by injudicious contact, and so as to secure the ample aids of the stronger Church, without overawing or checking the free development of the weaker. Perhaps such a union (as foreshadowed by Dr. Cray) is practicable; and if practicable, desirable. It is not mere *color* that produces any obstacle. Our southern white brethren are ample proof that (at any rate where one color is enslaved,) the utmost personal familiarity and the closest personal contact can be the normal rule. The southern defenders of slavery have often described in sentimental style the intimate and tender relation between master and slave. Master has been nursed in negro arms, and has been fondled and waited upon, all his days, by colored domestics. Nay, he has been the parent, perhaps, of a numerous dusky progeny. It is only at contact with the *free* colored man, as fellow-minister, or fellow-voter, or fellow-legislator, that he feels shocked as by an electric battery! But with us Northerners it is only the transient absence of that culture, for which the means have been denied them, which renders entire organic association a matter of time. Did sufficient reasons require a well qualified Afric-American bishop to be elected, and preside in turn over our General Conference, who would object from mere color alone? A few years ago the objection, in obedience to southern influences, would have been very unanimous. A few years hence, we trust, it will be wondered that such objection could ever have existed.

Centenary Pictorial Album. Being Contributions of the Early History of Methodism in the State of Maryland. By GEORGE C. M. ROBERTS, M.D., D.D. Quarto, cloth and gold, pp. 80. Baltimore: J. W. Woods. 1866.

Dr. Roberts has here furnished the only centenary pictorial which would appear well upon the parlor table. Most of the special groups we have yet seen would give to our posterity the notion that either the fine arts or the human face were not quite developed in our day. The selections for engraving are out of the routine of bishops and other officials. We have indeed Asbury in his episcopal young manhood, the plain but noble face of Asbury's mother, the live looking young Strawbridge, with his embowered log chapel, and the house of his death and funeral, and his forest grave. Then we have Henry Willis's grave, and the right noble face and form of Mrs. Willis. Historical "Old Light-street" is present in a variety of lights, followed by the powerful personality of the elder Dr. Roberts. We thank our Maryland friends for these fresh illustrations of their ancient classic Methodist grounds. Lovers of our history in every quarter of the Church should be sure not to overlook this special *souvenir*.

Miscellaneous.

The Draytons and the Davenants. A Story of the Civil Wars. By the Author of the "Schonberg-Cotta Family," etc., etc. 12mo., pp. 309. New York: M. W. Dodd. 1866.

The Brewer's Family. By MRS. ELLIS, Author of "Women of Eng'land." 12mo., pp. 325. New York: M. W. Dodd. 1866.

Passages in the Life of the Faire Gospeller, Mistress Anne Askew. Recounted by ye unworthie pen of NICHOLAS MOLDWARP, B.A., and now first set forth by the Author of "Mary Powell." New York: M. W. Dodd. 1866.

The Brownings: A Tale of the Great Rebellion. By J. G. FULLER, Author of "The Grahams," etc. 12mo., pp. 310. New York: M. W. Dodd. 1866.

The above four volumes, moral fictions connected with the history of England or America, are the productions of authors eminent and excellent in this department of literature, and appear in Mr. Dodd's best style.

Drops of Water from Many Fountains. By MIRA ELDRIDGE. 24mo., pp. 216. New York: Foster & Palmer. 1867.

The Methodist Almanac for the Year of our Lord 1867. Being the Ninety-first Year of American Independence, and the Hundred and first of American Methodism. 12mo., pp. 53. New York: Carlton & Porter.

The Sanctuary: A Story of the Civil War. By GEORGE WARD NICHOLS, Author of "The Story of the Great March." With Illustrations. 12mo., pp. 286. New York: Harper & Brothers. 1866.

PLAN OF EPISCOPAL VISITATION—1867.

Conference.	Place.	Time.	Bishop.
MISSISSIPPI	First Church, New Orleans.	Dec. 13, 1866.	THOMPSON.
VIRGINIA AND NORTH CAROLINA.	Place to be fixed.	Jan. 13, 1867.	SCOTT.
TEXAS.	Houston.	" 18.	THOMPSON.
BALTIMORE.	City Station, Baltimore.	Feb. 27.	KINGSLEY.
KENTUCKY.	Lexington.	" 27.	THOMPSON.
MISSOURI AND ARKANSAS.	Independence, Missouri.	March 6.	AMES.
WASHINGTON.	Sharp-street, Baltimore.	" 6.	SIMPSON.
PITTSBURGH.	Massillon, Ohio.	" 6.	THOMPSON.
EAST BALTIMORE.	Frederick City.	" 13.	KINGSLEY.
PHILADELPHIA.	Locust-street, Harriessburgh.	" 18.	SCOTT.
KANSAS.	Manhattan.	" 13.	AMES.
WEST VIRGINIA.	Catlettsburgh, Ky.	" 14.	THOMPSON.
NEW JERSEY.	Keyport.	" 20.	JANES.
NEWARK.	St. Paul, Staten Island.	" 20.	SIMPSON.
PROVIDENCE.	Providence, R. I.	" 27.	BAKER.
NEW ENGLAND.	Waltham, Mass.	" 27.	SCOTT.
NEBRASKA.	Omaha.	" 27.	AMES.
SOUTH CAROLINA.	Charleston, S. C.	April 1.	BAKER.
NEW YORK.	Bedford-street, New York.	" 3.	JANES.
NEW YORK EAST.	St. John-street, New Haven.	" 3.	CLARK.
NORTH INDIANA.	Anderson.	" 10.	AMES.
NEW HAMPSHIRE.	Manchester.	" 10.	KINGSLEY.
EASTERN GERMAN.	Newark, N. J.	" 10.	SIMPSON.
TROY.	Pittsfield, Mass.	" 17.	CLARK.
ONEIDA.	Utica.	" 17.	KINGSLEY.
WYOMING.	Hyde Park, Pa.	" 17.	SIMPSON.
VERMONT.	Place not given ² .	" 17.	SCOTT.
BLACK RIVER.	Syracuse.	" 18.	JANES.
MAINE.	Bath.	" 18.	SCOTT.
EAST MAINE.	Wiscasset.	" 15.	CLARK.
GERMANY AND SWITZERLAND.	Zurich.	June 13.	AMES.
COLORADO.	Colorado City.	" 12.	SIMPSON.
EEIE.	Newcastle, Pa.	July 10.	JANES.
DELAWARE.	Chestertown, Md.	" 24.	JANES.
OREGON.	Portland.	Aug. 7.	THOMPSON.
CINCINNATI.	Urbana.	" 23.	MORRIS.
NORTH OHIO.	Tiffin.	" 23.	KINGSLEY.
CENTRAL OHIO.	Fostoria.	" 23.	CLARK.
EAST GENESSEE.	Hornellsville.	" 23.	SCOTT.
DETROIT.	Saginaw City.	" 23.	BAKER.
NEVADA.	Carson City.	Sept. 4.	JANES.
CENTRAL GERMAN.	Toledo, Ohio.	" 15.	THOMPSON.
WEST WISCONSIN.	Prairie du Chien.	" 15.	KINGSLEY.
CENTRAL ILLINOIS.	Monmouth.	" 15.	SIMPSON.
INDIANA.	Wesley Chapel, Indianapolis.	" 15.	AMES.
SOUTHEAST INDIANA.	Connersville.	" 11.	MORRIS.
NORTHWEST INDIANA.	Danville.	" 11.	AMES.
MICHIGAN.	Lansing.	" 11.	SCOTT.
NORTHWEST WISCONSIN.	Sparta.	" 12.	JANES.
IOWA.	Osceola.	" 12.	SIMPSON.
MINNESOTA.	Rochester.	" 18.	SCOTT.
UPPER IOWA.	Anamosa.	" 18.	SIMPSON.
CALIFORNIA.	Santa Clara.	" 18.	JANES.
ILLINOIS.	Champaign City.	" 18.	THOMPSON.
DES MOINES.	Fifth-street, Des Moines.	" 18.	KINGSLEY.
SOUTHERN ILLINOIS.	Litchfield.	" 19.	CLARK.
NORTHWEST GERMAN.	St. Paul, Minn.	" 25.	AMES.
SOUTHWEST GERMAN.	Belleville, Ill.	" 26.	AMES.
ROCK RIVER.	Dixon.	" 26.	SIMPSON.
WISCONSIN.	Beaver Dam.	Oct. 2.	SCOTT.
OHIO.	Spencer Chapel, Ironton.	" 2.	JANES.
GENESSEE.	Leroy, N. Y.	" 2.	AMES.
TENNESSEE.	Shelbyville.	" 2.	BAKER.
HOLETON.	Knoxville, Tenn.	" 73.	CLARK.
WESTERN GEORGIA AND ALABAMA.	Place to be fixed.	" 10.	KINGSLEY.
INDIA MISSION CONFERENCE.	Place not given.	1867, Jan. 10.	CLARK.
LIBERIA MISSION CONFERENCE.	Place not given.	" 23.	AMES.

* To be fixed by the presiding elders.

† Thursday.